

# MOODY BIBLE INSTITUTE MONTHLY

January 1931

Winter

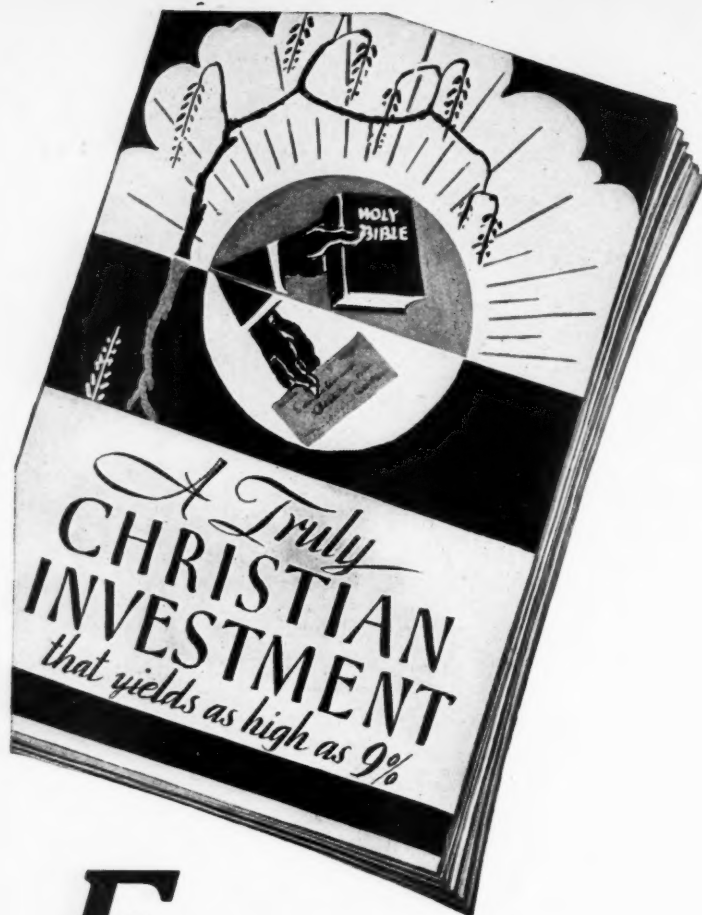
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AUBURN, N.Y.

*By Sadie Louise Miller, Upland Ind.*

Old Earth is fast asleep. Her coverlet  
Of white is tucked about her silent form.  
The gorgeous red-gold robe which she last wore  
Is folded out of sight. Her morning gown  
Of green, with flowers of lavender and pink,  
Hangs ready for her earliest waking call.

She sweetly sleeps. Her tired, busy life  
Has earned refreshing rest. Her morning work,  
The harrowing, furrowing time, is now forgot;  
The heat of noon which overwhelmed her strength,  
Is not remembered, as with fast closed eye  
She yields to nature's sweet restoring balm.  
Those last bright hours of sunset glow, the joy  
Of retrospective thought, with garnered fruits  
Laid safely by; the chill of evening winds  
Are memories now, and each respiring pulse  
Brings nourishment and strength for duties new.

She dreams — not of the past days' pains and joys,  
The cooling rains, the heating, blistering drought;  
Not of the good accomplished, nor the times  
Of failure to produce the expected food;  
But with a hopeful plan for waking hours,  
She now beholds before her dreamland eyes  
A vision grand; and says within her soul,  
"Tomorrow I shall wake, shall know the joy  
Of April's copious showers, adorn myself  
In morning dress, and stand with eager step  
Waiting the duties of the new sweet day.  
I'll feed the hungry, warm the cold, and sing  
My grateful song of praise to nature's God,  
Whose snowflake fairies lulled my weary eyes  
To sleep, beneath their coverlet of white."



# Free to Christian Investors

**T**HIS new interesting booklet will be mailed to you without cost or obligation. Describes an investment that is popular with many Moody Monthly readers—Annuity Bonds of the New York Bible Society. These bonds pay from 4% to 9% according to your age, are absolutely safe and aid the great work of Bible distribution. Mail the coupon today for your copy of this booklet.

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Without obligation to me, kindly send me a copy of your free booklet, "A Truly Christian Investment," which gives full details of your Bible Annuity Bonds.

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Address.....

City.....State.....

## LETTERS that Speak Volumes

"I thought you might be interested to know the cause of our interest in these Annuity Bonds. We had quite a little (for poor folks) money invested in mortgages on Dakota land which worked satisfactorily with no trouble until the hard times and then trouble came fast and we wondered if we ever would get anything out of the mortgages. We prayed to be guided in the matter and promised that whatever money came in from the principal would be given to His Word on the Annuity Plan of His cause. Of the five mortgages we have been able to sell the land on four of them. We are glad to send this to your good work."

### Has Received 8% for 10 Years

"More than ten years ago I bought a \$1,000 Annuity Bond on which I have received 8% interest each year. Now again I have \$1,000 to invest. I cannot well do without my interest as I am entirely alone and have only my limited income to support me.

"I have made my will and the Bible Society is left \$5,000 which I shall not change."

### Relief From Worry

"I am thankful to have the money thus placed as it relieves both my sister and me of any worry. It is a fine way to spread the Gospel of Jesus Christ."

### Buys Another Bond

"Please find herewith money order for \$200 for the purchase of another Annuity Bond of the Society. I was born April 28, 1844, and so am entitled to 9%."

### For Invalid Daughter

"Enclosed is application for Annuity Bond for \$6,000. This bond is especially for the benefit of my daughter who is a nervous invalid. So please make it so she will receive the rate according to her age. I am glad to have a part in the good work you are doing."

### Work Which Means Most

"I shall be seventy years old next month. I am a widow and want to leave my few dollars where they will do the most good when I am through with them. I think you are connected with the work which means most to Our Father's Kingdom."

### Needs the Interest

"I want to give this money to our dear Lord's work and above all to that work you are doing. But I could not afford to do so while living as I need the interest. I am very glad to avail myself of this plan whereby it is safely with you if I should be called Home."

### Payments Prompt

"Thanks for the Annuity check. You are very prompt. I'm enclosing a check to help in giving out the dear old Gospel."

# Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE  
AND INSTITUTE TIE

Published on the first of each month by the Moody Bible Institute of Chicago  
Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work;  
editorial comment on current events and conditions; inspirational verse and selected miscellany;  
catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once  
for all to the saints.

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Vol. XXXI

JANUARY, 1931

No. 5

Editorial Notes—Another Year; What Our Fathers Knew; The Beer Industry; Jane Addams on the Amendment; Great Britain in Palestine; Blasphemous Propaganda; Faith Healing Clinic; Character and Health; Radio Ministry; Once Despised Now Valued; Charles Frederic Sheldon; Newspaper Publicity; The Unhappy Consumer..... 239

The Bible and the Ages..... 241  
Where Will You Place God This Year?..... Nelson A. Jackson..... 242  
Peace Be Unto You..... Carl Hanson..... 243  
History Repeating Itself..... A. E. Horton..... 243  
Factors that Foster Crime..... 245

## Songs of Trust for the New Year—

Confidence..... Annie Agnes Smith..... 246  
Trust..... Archibald A. McGahey..... 246  
My Song of Praise..... John J. Gow..... 246  
Patience and Faith..... A. McKenzie..... 246  
Faith..... Julia Moore Evans..... 246

Protestant Missionary Visits Fascist Italy..... Stefano L. Testa..... 247

The Ethiopian Babel of Tongues..... John R. Riebe..... 248

The Barrel of Meal that Wasted Not..... Eva Stuart-Watt..... 249

## An African and An American Boy—

Which is the Heathen?..... 251

My Dove and What It Taught Me..... Adelaide A. Pollard..... 252

He Does Not Believe in the Passing of the Evangelist..... 252

Preservation of American Womanhood..... 253

Why I am a Fundamentalist..... M. S. McPherson..... 254

Missionary Department..... William A. Hockman..... 256

Our Monthly Potpourri..... Clarence H. Benson..... 260

Truth Illuminated..... William Norton..... 264

Practical and Perplexing Questions..... Grant Stroh..... 265

## International Uniform Sunday-School

Lessons..... P. B. Fitzwater..... 268

For Sermon and Scrap Book..... William Norton..... 272

Evangelistic and Bible Conference Fields..... Ernest D. Christie..... 275

Book Notices..... 278

Moody Bible Institute of Chicago..... William M. Runyan..... 280

Radio Department..... 282

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January, 1931

## "To the Jew First"

This is the bedrock upon which we predicate the Jewish Mission appeal to every Bible-believing soul. "To the Jew first" is as basic in Missions as faith in Christ is basic in Salvation. Every January brings to us an increasing number of gifts "to the Jew first." And many letters tell us, "Thank you so much for calling my attention to my duty and privilege. I want to start the New Year right."

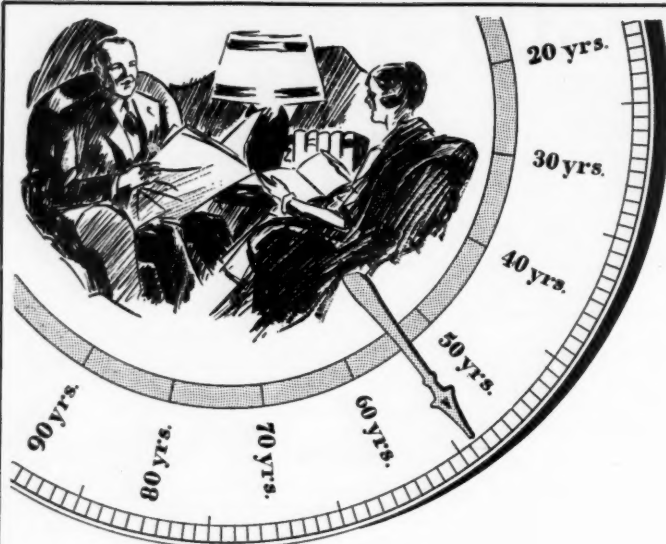
Think it over. For some day you too will join this blessed host and you too will say, "I want to preach God's Gospel in God's way—to the Jew first." And while you think it over, just bear in mind that there are today nearly 2,000,000 Jewish souls in New York City who have never even been given the gospel "to the Jew last!"

Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York, but the 4,000,000 Jews of America. And through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in all the important Jewish centers of the world. In America, Branches are being established in the larger cities as the Lord gives us the means and the workers. Your help and prayers are always needed. "The Chosen People" loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

AMERICAN BOARD OF MISSIONS  
TO THE JEWS, Inc.

Station A BROOKLYN, N. Y.





**Moody Bible Institute  
Life Annuity Contracts  
offer  
Sound Security for Your  
Investments**

—an income for life—ranging from 4% to 10%, depending on your age, promptly paid annually or semi-annually and

**An opportunity to contribute to a most worthy Christian work**

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*(From an Annuity Contract of the Moody Bible Institute)*

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You can invest your money in Moody Bible Institute Annuity Contracts with absolute confidence. Institute Buildings and equipment within a mile of Chicago's famous Loop—covering the equivalent of more than a city block, and conservatively valued at more than \$5,300,000—give additional security to an investment under this plan.

The Life Annuity Contract issued by the Moody Bible Institute secures for you a generous income for life—an income ranging from 4% to 10%, depending on your time of life (your age)—*enables* you to provide for a survivor, and permits you to do your part in the advancement of God's great work—the Christian Training Activities of the Institute founded by Dwight L. Moody in 1886.

Annuity Investments are held in reserve until all obligations to the annuitants have been met.

## **THE MOODY BIBLE INSTITUTE OF CHICAGO**

Bureau of Annuities (Dept. M1), 153 Institute Place  
Chicago Avenue Station, Chicago, Illinois

### ***We Invite Your Inquiry***

The Moody Bible Institute of Chicago  
Bureau of Annuities (Dept. M1)  
153 Institute Place,  
Chicago Avenue Station, Chicago, Illinois.

Without obligation on my part, please tell me—How I may secure a generous and assured income during my life, and How I may provide for a survivor.

Name.....

Address.....

City..... State.....

Date of Birth.....

Survivor's Date of Birth.....



# Moody Bible Monthly

JANUARY, 1931

## EDITORIAL NOTES

### ANOTHER YEAR

By L. M. Culver, Newark, N. Y.

Another year! Shall it be mine  
In which to serve my Lord divine,  
Or shall I cross the Border Line,  
Ere it is past?

Another year to smile or weep,  
Another year my vigil keep,  
Or shall I gently fall asleep—  
Or raptured be?

Mine but to trust, not mine to know;  
My Lord, 'tis even better so;  
And should I stay, or should I go,  
All's well with me.

Another year! If Thou shouldst will  
That here on earth I tarry still,  
I pray Thee, Lord, in me fulfill  
Thy will divine.

✱ ✱ ✱

The other day we became interested in an editorial in a secular daily decanting against bureaucracy in government, its invasion into spheres of private activity. After pointing out its evils and the difficulty of escape from it once it has become established, the editor went on to say, "Our fathers knew better." That is to say, our fathers were jealous of such forms of political power and tried to put checks upon it, in which important respect they were wiser than their sons.

The sentence fastened itself on our mind—our fathers knew better. They could handle socialism better than we. It raised a question. Is that the only thing in which our fathers knew better? What about the saloon, what about whiskey and beer? This generation is trying to do away with prohibition and the Volstead law, but our fathers knew better. Let us tell their children what they knew. Let us go over the former arguments, and present the facts once more. This generation is probably no wickedder than the other, but it lacks that knowledge which the other gained by bitter experience. Get out the facts again.

And what about the fundamentals of Christianity, that which used to be called orthodoxy? This generation is trying to do away with the Bible, sin and redemption, and heaven and hell, but our fathers knew better. Let us tell their children what they knew. Let us bring out the facts again. Let us once more go over the solid evidences of Christianity, and the story of the Christian Church, and

the thrilling missionary tales of the nineteenth century. Let us explain the Bible to our sons and daughters, really explain it, tell them what the text says, and what it means as interpreted by the Holy Spirit Himself in the text. This generation is no wickedder than the other, but it is more ignorant than the other. It is perishing for lack of knowledge that the other had. Parents, preachers, teachers, let us be faithful and tell them what they need to know!

✱ ✱ ✱

Dear reader, if the backbone of any of your friends requires strengthening against the propaganda of the wets to bring back the beer industry, just give them a Christmas present of Ernest Gordon's book, *When the Brewer Had the Stranglehold*. It will show them that when that industry flourished here before, it was under alien auspices. It will show them how it raised its corruption funds, how it organized its following, how it manipulated labor, how it boycotted big business, how it dishonored womanhood, overrode law, degraded politics, worked the press, and how it seeks today to break down the Constitution.

The book is written by a man who gave years in this and other countries to the study of the prohibition question, who is widely known as an authority on the subject, and who writes without fear. It is published by the Alcohol Information Committee, 150 Fifth Avenue, New York, but can be obtained through the Bible Institute Colportage Association, or any book store.

This is not a paid advertisement for the book, and no one has asked us to say what we have said about it. The book was not even sent to us for review; we bought a copy in the open market. It is done as our contribution to the cause, and because the press in general has never seen fit to exploit the activities of the liquor traffic of which it speaks.

✱ ✱ ✱

Jane Addams' pacificism and some other ideas of hers have never met our approval, but when she comes to speak of the Eighteenth Amendment it is different. She was not altogether favorable to its adoption, but now that it is part of the Constitution she does not think it should be given up for she does

not think it has proved a failure. She thinks it is quite analogous to the abolition of slavery, and she asks,

"Do you think the emancipation amendment should have been repealed just because negroes were not able to vote intelligently ten years after its adoption?"

She likens resistance to the enforcement of the Eighteenth Amendment to that of the Pennsylvania farmers in 1791 who objected to paying the liquor revenue and joined in the whiskey rebellion, to which President Washington quickly put an end. The abolition of the saloon has been beneficial to children in her opinion as in ours. It has greatly reduced vice and attendant social evils, especially the evil of the dance hall, and it surely has done no more to corrupt politicians than did the open saloons.

Let us keep the amendment, and try to strengthen the hands of the government in enforcing the Volstead law.

✱ ✱ ✱

The disappointment of the Zionists at the British policy in Palestine is deep and ominous. As we understand it, the

government has decided that no more land is available for the Jews in the country that Jehovah gave to their fathers in perpetuity. The 160,000 of them

now there will be protected and aided in every legitimate way, but their number must not be increased. Pharaoh issued a similar edict in Egypt some millenniums ago, but it worked more disastrously for the Egyptians than the Hebrews, and we predict that history will repeat itself. The legislative council contemplated by Great Britain is good in itself no doubt, but if it means Arabian control the Jews will never quietly submit to it. The result will be the revelation of a new chapter or the turning of another page at least, in the fulfillment of prophecy, and the further hastening of the crisis towards which the hand of the clock steadily moves. The government of Great Britain does not know this, but there are tens of thousands of the subjects of King George who do know it and have testified concerning it, but whose voices have been drowned in the commingled din of worldly religion and politics between which there is small choice.

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When we speak as above of the future triumph of the Jew and his occupancy

and control of Palestine, we must not be understood as encouraging the false propaganda of some modern Jews, aided and abetted by false teachers within the boundaries of Christendom, who would have us believe that the nation of Israel is the saviour of the world, and not that particular individual of the nation whom they delivered unto Pilate to be crucified. When the Jews return to Palestine in power and when Jerusalem shall become the glory of the whole earth, it will be because of what Jesus Christ did for them on the cross at His first advent, and because of what He will do for them as the leader of the armies in heaven at His second advent. In an article in the *Christian Century* last summer, a Jewish professor in the Union Theological Seminary, New York, compared the crucifixion of our Lord to the electrocution of Sacco and Vanzetti as a "safeguard to the status quo in the United States." It meant no more than that in his opinion, impenitent Jewry must face Him whom they thus blaspheme, and awful will that meeting be. But blessed be His name, a remnant shall be saved, "a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." And "his name shall endure forever . . . and all nations shall call him blessed" (Ps. 72:16, 17).

\* \* \*

We are indebted to the *Springfield Republican* (Mass.) for an account of a new experiment in faith healing. Not new in essence, but in the auspices of its promotion, as it is a joint effort of the New York Academy of Medicine and the Federal Council of Churches.

The experiment is an outgrowth of the "Emmanuel Movement," so named, after Emmanuel Church, Boston, whose rector, Rev. Dr. Worcester, made a "notable success in adapting psycho-therapy, under physician's advice, to the treatment of persons whose religious convictions provided an effective avenue of approach."

Psycho-therapy is healing through the mind; and physicians in good standing as well as Christian teachers, have for a long while recognized the principle underlying it. As a matter of fact, it is that principle which explains the cures effected, or supposed to be effected, at Roman Catholic shrines, or by the teaching of Christian Science, or at the "tar-rying meetings" of certain evangelists these days.

We have done our best from time to time to make this clear, i. e., to distinguish "faith" healing from "divine" healing. Divine healing is one, but faith healings are many. We do not deny the actuality of the one when it may please God to perform it, but for the welfare of our readers, we have insisted that such instances are rare.

On the other hand, many healings take

place through psycho-therapy, which charlatans and more or less honest "faith healers" have attributed to the higher cause, and this in some cases has wrought harm. On this account we shall be glad if this latest experiment shall succeed in rationalizing the method under which the healing power may be sought and applied. It will be a blessing to many sufferers, and it will deliver the Word of God from some deceitful handling.

\* \* \*

Last summer a London physician, addressing the annual meeting of the British Medical Association in Canada, said

#### Character and Health

many common sense things about the "diet business," as he called it. Harking back to the day of mud pies, he said that children were probably healthier and happier than they are now when they are so often weighed, pampered, dieted and psycho-analyzed.

But what impressed us as particularly valuable was his declaration that on the part of the individual, a change of heart will do more than so-called scientific knowledge for the attainment of health. A country's greatest asset is character, he went on to say, therefore "cultivate character and let health look after itself."

By character he may not have meant regeneration by the Holy Spirit through faith in Jesus Christ, but putting that interpretation upon the word, we would strongly back up his declaration.

Our bodies are the temples of the Holy Ghost (I Cor. 6:19), and when one is regenerated and begins to seriously think in such terms, he lives differently from other people, and whether he eats or drinks, or whatsoever he does, he does all to the glory of God (I Cor. 11:31).

\* \* \*

We think we are rendering a service to the community by quoting a paragraph from a recent letter to the broadcasting station of the Moody Bible Institute, which has come into our hands. It is from an army officer stationed in the Middle West, who says:

"It was but by accident I happened to tune in your program tonight. I took much interest in your broadcasts last winter, attracted by their good music and their dignified and sincere simplicity of presentation of the gospel, but during the summer and fall we lost your station.

"Your station has been singularly free of sensational discussions of crime, of attacks on the Army and Naval services, and I believe you have made many friends thereby.

"I would be glad to know your hours of broadcast if possible.

"Faithfully yours,

"(Signed) \_\_\_\_\_

"Major Infantry, U. S. A."

The Moody Bible Institute is rendering this service for the blessing of humanity, and as its friends and the friends of the gospel enable it with means, it would spare no cost in continuing to put on the program for which the Major com-

mends it. In the matter of gospel singing, much care is given to the training of the Institute students who render that service and who must be compensated for their time and labor, as they are working their way through the Institute. Then there is the time and labor of the members of the music faculty who must do the training. The two items amount to several thousand dollars a year. We feel confident that if the households and the individuals who are blessed with this ministry were conscious of its cost, they would more adequately aid in meeting it than they now do. May we hope that this kindly reminder will stimulate them to do so.

The management of the Institute would have us say that they are specially glad for the recognition in the foregoing letter that their radio programs are free of sensational discussions and attacks, which is true not only as touching crime and the government service, but every other subject so far as the officials can guard against it. The aim of W-M-B-I is to honor the Lord Jesus Christ in Bible teaching, gospel preaching, singing, and instrumental playing, to the end that souls may be saved, and the trusting people of God comforted in their sorrows, guided in their perplexities, and built up in their most holy faith.

Help all you can, dear readers, to keep the good work going by your prayers and the contribution of your means as God has prospered you.

\* \* \*

We have asked permission to publish the following, not primarily to promote the MONTHLY, but to spread the testimony of a minister of Christ in whose life the Holy Spirit has been working. May his example be an encouragement to many more, and may the MONTHLY be used in their deliverance and restoration, for God's glory:

MOODY MONTHLY,  
Chicago, Ill.

Gentlemen:

As my trial subscription expires with the December issue, I am remitting for three years, as per the enclosed statement and check in the amount of \$4.50.

The writer has recently returned to his earlier faith in the great fundamentals of sound evangelical Christianity after many years of toying with Modernism. I now greatly appreciate and value your paper, which I once despised.

Prior to my seminary days I had a zeal for the truth, but not according to knowledge, and during a period of about four years following my graduation from that modernistic school, Auburn Theological Seminary, Auburn, N. Y., in 1921, I had a "form of godliness but denying the power thereof," having accepted, in part at least, the liberal view of the Bible and theology.

About five years ago I adopted a more conservative point of view, but still tolerated the modernists and allowed myself to be in the "middle-of-the-road," saying "Yes" and "No," until a few months ago I was led, after much careful reading,

Moody Bible Institute Monthly

study and prayer, to take a firm stand for the orthodox faith once and for all delivered to the saints, and I rejoice for such a paper as yours that strengthens and feeds such a faith.

In April, 1924, I signed the "Auburn Affirmation," and just last month I repudiated and renounced that action, after considerable correspondence with some of my former teachers at Auburn.

With kindest regards, I am

Most cordially yours,

\* \* \*

We are late in mentioning the death of this faithful minister of Christ, as the information did not reach us even in time for our last issue, though he departed this life from his St. Louis home early in October. **Charles Frederic Sheldon** As a lad of seventeen, he was converted at a camp-meeting in Wisconsin and probably while a student at the state university, though we are not certain about that. He engaged in business for some years, and then came under the influence of Dr. C. I. Scofield, by whom he was prepared for the gospel ministry in the Congregational Church, being ordained in 1890. He was a true

witness to the Lord Jesus Christ, outspoken against error, and knew experimentally the meaning of Paul's words to the Philippians, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (1:29).

Dr. Sheldon had addressed the students of the Moody Bible Institute at different times, he had been an attendant at its Founder's Week Conference, and a contributor to these pages, and was appreciated and beloved by those who knew him.

\* \* \*

We were pleased to learn that Mr. Lindbergh had at last protested in good earnest against a certain kind of newspaper publicity he and his family had been receiving. **Newspaper Publicity** When some reporters followed him on his honeymoon and for eight hours, in a noisy motorboat, circled about his boat at anchor in a New England harbor, it was vulgarity of a bestial stripe. And when another reporter attempted to bribe a servant with \$2,000 to "betray family secrets," it is regrettable that he could not have been indicted and jailed.

The newspapers have greatly aided Mr. Lindbergh in his promotion of air travel,

but there is a line to be drawn between that and personal curiosity. We are not surprised that some reporters should be found willing to do such work, but we are certainly surprised that editors would give space to their indecencies in their columns. It gives us another opportunity or occasion to say that our estimate of public men if gathered only from newspapers, ought commonly to be held in abeyance until we learn more.

\* \* \*

We consumers are expected to sympathize with the farmers, and we do sincerely. But now what do you think of this? A newspaper man has been interviewing Chairman **The Unhappy Consumer** Legge, of the Federal Farm Board, and he tells him: "We gave the Florida growers financial backing on condition that they would organize co-operatives. Now they are forging ahead. Maybe you have noticed that you pay more for an orange than you did." That's the merry-go-round. We consent to be taxed to furnish the financial backing for the fruit growers, which puts them on the road to prosperity. Then we pay higher prices for their fruit to keep them there, and so we get it coming and going. There must be a heaven for consumers. Do you not agree?

## The Bible and the Ages

### An Editorial Book Review

**T**HE author of this book is Rev. Horace M. DuBose, D.D., one of the bishops of the Methodist Episcopal Church, South. He is also the author of *Crisis of Criticism, History of Methodism, Life of Bishop Asbury*, and other volumes.

Emerson taught us that nothing great was ever achieved without enthusiasm, which explains the greatness of this book, for it was written by a man with enthusiasm for his task. And it ought to awaken enthusiasm in "dull, cold marble." He inscribes it to his friend, Professor Ernst Sellin, of the University of Berlin, scholar and archaeologist, with whom he accompanied in research work in Palestine. We have heard him speak of Professor Sellin with warm affection.

Some of the chapters of this book have appeared in periodicals of the Methodist Church and elsewhere, and some have been given as lectures or addresses at the Moody Bible Institute and at Bible conferences under its auspices in cities of the East and South. Although we do not fully agree with everything that the book contains, yet we can speak of it with unalloyed pleasure. Some of the things we would question are the comments on Genesis 10 and 11 covering the origin and dispersion of the nations. We think also that Job is given too late a date; nor are we satisfied with the interpretation of Daniel's prophecies, or the New Testament teaching concerning the baptism of the Holy Spirit. Nevertheless, important as are these matters in themselves, yet in comparison with the

value of the book as a whole, they are scarcely to be mentioned.

The Bishop stoutly defends the geology of the opening chapters of Genesis, and reminds us that the whole issue of Bible criticism now becomes a matter of evidence. Up to less than a century ago, the evidences of Bible truth centered in literature and history, but the new evidence is scientific and arrived at chiefly from the fields of geology and archaeology, preponderantly from the latter. When the author reaches the consideration of the postdiluvian age and the ages that follow, he handles his favorite theme of archaeology with a master's hand. Perhaps sometimes he takes too much for granted and the wish becomes father to the thought, yet we do not doubt that future research will justify many of his predictions.

He has a rich and broad vocabulary. Reading after him is a breezy intellectual exercise and keeps one wondering all the time where he found his words. Not a few of them are coined, not the rough coin of Carlyle, but the kind that makes one feel ashamed of his own poverty of expression, because they seem so reasonable and exquisitely plain. And how he can excoriate his enemies! And this without going into personalities either, though they are not his enemies after all, but the enemies of the truth of God, pragmatists especially.

No doubt exists in the Bishop's mind about inspiration, especially that of the Old Testament prophets. "Thus saith the

Lord" meant all that the phrase implied. Their message was their faith, their lives. "Heaven was present when they spoke."

The Bishop would not consider himself a premillenarian, but in the closing chapter of his book, he refers to the Lord's coming in words that are heartwarming. We quote:

"Nothing is more certainly taught in the Gospels, as also in the Epistles, than that the Lord will come a second time, and also that He will come in glory. But both the Lord Himself and St. Paul have warned believers against fixing the hour or even the day or season of the return. Here is the place for decision, as also for sanity in faith. Extremes must be discriminated against, yet those who stress the quaking details of the coming advent are more to be envied than those who lightly receive the promise and challenge of the day of return. While the almanac and multiplication table are poor adjuncts of preparation for this coming, the modernistic bravado which empties the millennial era of its bodily risen Christ and His messianic reign with the saints, is a denial of the faith and no better than infidelity. The preparation for the coming as enjoined in the New Testament, is of the normal life of faith and worship."

We heartily commend this book, especially to the spiritually anaemic. It will put the red blood corpuscles into their faith and give them a testimony that will shake the strongholds of Modernism and infidelity.



# Where Will You Place God This Year?

By Nelson A. Jackson, Mount Hermon, Mass.

**I**N John 5:16 Christ says: "Without me ye can do nothing." The Holy Spirit through Paul says in Philipians 4:13: "I can do all things through Christ which strengtheneth me."

Does the average Christian believe these statements? Judging from the slowness with which the gospel of Christ is spread throughout the world; from the bareness of the lives of many professing Christians; from the contempt and scorn of the world for the ordinary church organization, the above words are either entirely unknown or unheeded by most so-called Christians.

Suppose we look at this question from a simple, mathematical standpoint. We who accept Christ as Saviour and Master will without question grant that God is the only God, the one unit of the universe. From Him everything came; upon Him everything depends; without Him there is nothing.

In our system of notation the unit 1 stands as the all-important thing. About it everything, as far as numbers go, centers. Without 1 there is nothing. There can be no notation; no 2, 7, 15,  $\frac{1}{2}$ , nor the square root of 7; no keeping of accounts; no figuring of velocity; no reckoning of steam pressure; no radio; no building of skyscrapers; in fact, no modern world.

## Need of Numbers

If these statements seem somewhat sweeping, just imagine going to the store to buy sugar but not being able to tell how much you wish. Picture the merchant at the same time as not knowing how to state the price. Again, you pick up the telephone to call your friend, and you have no way of telling whom you wish except by name. There is no number for you to use, no way of telling where your friend lives on a certain street.

The unit 1 is king of numbers. Another symbol of great importance is 0. Of itself it has no value. Multiply 0 by any finite number, and the result is 0. Divide 0 by any finite number, and the quotient is 0. Add 0 to any number, or take it away from any number, and the result is the same number. It would seem that 0 has no effect on the value of a number. Truly 0 is nothing.

Still another symbol of our number system, of itself insignificant, is the decimal point. It is used to mark the place where 1 ceases to be one and becomes less or greater than one.

## Interesting Combinations

Some interesting combinations of these three symbols are possible. If one, decimal point, and zero (1.0) are written in that order, the zero has no effect upon the 1; the value is still one. The same value results if the combination is zero, one, decimal point (01.). If the decimal point and zero are interchanged (10.), then wonder of wonders, the value is ten! That is, the value has been increased tenfold simply



by putting nothing between 1 and the decimal point.

The next combination is decimal point and one (.1). By thus changing 1 from the left to the right side of the decimal point, one finds that the value is one-tenth; that is, it is reduced tenfold. The placing of 0 before the decimal point (0.1) or after the one (.10) has no effect upon the value of the expression. Put the 0 between the decimal point and the 1 (.01), and the value is again reduced tenfold. The expression .01 in value is just one one-thousandth of the expression 10. This great change in value is brought about simply by the change of the position of the three symbols with reference to each other. The individual symbols are in no wise altered.

## The Position of God

It takes no stretch of the imagination to think of God as 1, the individual as 0, and selfish desire as the decimal point. As in mathematics the decimal point and zero determine the position of the unit 1, and therefore the value of the expression, so with man, ideals and desires determine the position of God in his life and therefore the value of that life in God's service. God's plan of salvation is such that the story of His love must be told to each generation by the lives and words of His followers who live as a part of that generation.

If man puts God first, following humbly and at all times exalting God's position, placing personal desires and ambitions last, then God is enabled to increase that man tenfold for righteousness. It is the 10. combination. If man puts himself before God, or lets his selfish desires get between God and himself, he has not altered God but has destroyed his own value as a worker. It is either the 01. or 1.0 combination.

## Reversing the Combination

The saddest case is that of the man who reverses the first combination, and places ambition and desire first. He subjects himself to their slavery and relegates God to a position of negligible influence in his life. This is the .01 combination. Such an one is not only valueless as a worker, but actually is a stumbling block in the way of others who are carrying on the Master's work. He is only one one-thousandth of the man that he might be.

Man's position with reference to God and his own desires is the crucial factor in determining his usefulness as a laborer in the Lord's vineyard. If the combination is God, man, desires, mighty things can be done through Him. If the combination

is man, God, desires; or God, desires, man, not much can be accomplished through him. If the combination is desire, man, God, then indeed is he a profitless servant whose work will not stand the test of fire.

What is the position of God in our lives, and what is to be that position this year—1931?

## "THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD"

(Ps. 14:1)

A short time ago there came to the office of the National Christian Association a circular letter from the Atheist Society of Chicago, which said that it "will be the greatest anti-religious center in the world. We will make Chicago the Atheist Headquarters of the United States."

But God is not alarmed, nor does the humblest Christian need to fear.

Atheists and infidels are brave when they imagine that danger is far away, but their attitude often changes when controlled by serious thoughts or when death approaches.

David Hume, the eighteenth century skeptic, said, "What am I? From what cause did I derive my existence? To what condition shall I return? I am confounded with these questions. I begin to fancy myself in a most deplorable condition, environed with the deepest darkness on every side."

Voltaire, a short time before his death, summoned his physician and offered him all he had if he would keep him alive for six months. The doctor replied, "You can't live six hours." "Then," answered the dying infidel, "I must go to hell."

Tom Paine spoke of death as "a leap into the dark," and said he would give worlds if he had them; if *The Age of Reason* had never been published.—Wm. Leon Brown, in the *Christian Cynosure*.

## HE MIGHT HAVE BEEN SAVED

One of my early childhood's most vivid recollections was my mother's report, at the supper table, of a small boy drowning at a nearby town. The thin ice on Clearfield creek had broken and the boy held on to the thin edge of the ice and shouted and pled for help. The bank was lined with people—charity leads us to draw a curtain on a description of that crowd. The lad's last words were, "Well, if none of you will help me I can't hold on any longer." The next day it was found that the water was only five feet deep! My prompt and emphatic comment was, "I'll bet if Mr. S—— had been there he would have done something!" (Mr. S. was an engineer in one of the mines and my childhood ideal and friend.) The fact of this is that the boy could have been saved.—J. E. McKee, Newfield, N. Y.

Moody Bible Institute Monthly

# Peace Be unto You

John 20:19-31

An expository outline by Professor Carl Hanson, Moody Bible Institute, Chicago

**T**HE narrative comprises the first week of the resurrection life of Jesus, and the words of the text were spoken by Him to His disciples at the beginning of that week. The peace proclaimed is accordingly bestowed upon them and upon us in and through His resurrection life.

Three times during this first week does Jesus declare: "Peace be unto you" (vv. 19, 21, 26), and to each one of the three proclamations a significant and peculiar message is attached.

## I.

*Peace be unto you, for the hands and the side of the Son of God are pierced for you: redemption through the suffering of Jesus Christ* (vv. 19, 20).

Without the assurance of being reconciled with God there is no peace for any man.

Fear implies guilt and condemnation (v. 19).

Through His wounds we are rescued from sin and condemnation (v. 20a).

And have acquired the peace which is gladness and joy (v. 20b).

## II.

*Peace be unto you, for our Redeemer also bestows upon you the gift of the Holy Ghost* (vv. 21-23).

1. This implies that we may be sent into the world by the Father through the same Spirit to proclaim the gospel of peace to all men (v. 21).

2. Again it implies that the forgiveness of sins should be proclaimed, the Holy Spirit applying the redemptive work of Christ to each and all who believe (vv. 22, 23a).

3. And it implies that the judgment of God still rests upon every one who rejects the message of forgiveness proclaimed by the Holy Ghost through His servants (v. 23b).

Note, all truly Christian missionary enterprises have had their inception in the Holy Ghost.

Note again, missionary work without the Holy Ghost is constantly a source of vexation and unrest, and brings no peace.

Again note, to have peace of heart and mind while bearing witness to the redemptive power of Christ, we should submit to and accept the Holy Ghost.

## III.

*Peace be unto you, for the risen Lord and Saviour is always present with His own* (vv. 24-29).

1. Thomas is the type of a Christian who builds his conviction and faith on sensuous manifestations, and lacking these he turns upon his brethren and cultivates

an unbelieving and resentful attitude of mind. The consciousness of Christ's presence only can save us from this pitfall (vv. 24, 25).

2. Let us therefore accept Christ as our Lord and our God: "My Lord and my God" (vv. 26-28).

3. And let us accept the blessing Jesus promises those who have not seen Him in the flesh but nevertheless believe on Him and take heart (v. 29).

## Conclusion

1. Thus we have, and may realize more fully that we have, an everlasting Redeemer, who hath conquered death, sin, and the Devil.

2. Let us then believe on Him and take His words to our hearts, His redemptive work, His death, and His resurrection, being the very rock on which we build our peace (Rom. 1), our missionary endeavor (Rom. 2) and our assurance of His presence with us (Rom. 3) as the Prince of Peace and the ever-living Son of God, who goeth forth to war here at home and on the missionary fields of the world.

3. And may we through the Holy Spirit be partakers of the present power of the resurrection life of Jesus while He breathes upon us, saying: "Receive ye the Holy Ghost, and have peace."

# History Repeating Itself

*An Exposition of Romans 1:21-32*

By Rev. A. E. Horton, Kavungu, No. Rhodesia, South Africa

**J**UST what the words "history repeating itself" signify is a question, but there is certainly being enacted before our eyes that to which we may apply them; a repetition of history which may well cause us to shudder as we consider the end thereof. It is well as we behold this confirmation of the Word of God which the enemies thereof are giving us, if we bear in mind that we who have been redeemed by the precious blood of the Lord Jesus Christ have been saved out of this world. But for His grace we would not now be spectators, but participants, in the awful drive towards doom.

The history to which we refer is in the first chapter of Romans, words which so accurately portray the downward tendencies of the human heart that heathen peoples have said, "Surely these words must have been written by some one who knew us!" Here we see God's judgment upon a world proud of its accomplishments, its art, its learning, its philosophy; proud even of its vile affections, fearing neither God nor man.

## When Men Knew God

Beginning at verse 21, we find that

there was a time when it could be said of men in a general or representative sense, that "they knew God." In spite of men's sin, God had yet drawn near to them in grace and revealed to them His glorious righteousness and bounteous kindness. Though man had greatly offended, the Redeemer had been promised, and the typical blood had been shed so that man might not be deprived of that without which he can but painfully exist—the knowledge of his Creator. Though sin had already reared its terrible head against the authority of God, the voice of God's graciousness had not been silenced.

And how did men take this marvelous manifestation of infinite kindness? Surely, we say, they would turn to Him in penitence and deep thankfulness! But how different the reality! When they knew God "they glorified him not as God, neither were thankful."

Here are two phrases that may well amaze us, revealing as they do the nature of sin. Note, it does not say that they did not worship Him. Worship was maintained, or at least, the form thereof. But they did not glorify Him as God. What a tremendous difference!

They did not worship Him with the worship which God has the right to demand. He was not given the place of absolute primacy and pre-eminence. He was not given the entire love and absolute confidence of those who professed to worship Him. There was no humbling of self before Him, none of that reverence and awe which He should have inspired and does inspire in the hearts of those who worship Him in spirit and in truth. Seeking the devotion of the heart, He was given the husk of a lifeless ritual. The heart departed from Him whom it should have loved. Here was the beginning, for out of the heart are the issues of life. The heart did not worship, and what was called worship was measured and grudging, a mere make-believe. Men did not "glorify him as God."

The root of this attitude was to be found in the second statement. They were not "thankful." What volumes that phrase speaks! One of the most amazing things about sin is its absolute unconsciousness of its own evil nature, yea, even of its own existence! Sin never needed the length of ages to develop this characteristic, for even here we find it in the very beginning of things. Evil

denying its own presence, there remained no consciousness of how great had been the mercy thus showered freely upon them when God chose still to manifest Himself to them. No sense of guilt was allowed to soften their hearts and to raise in its turn a sense of gratitude to the Giver of all good and perfect gifts. Even the fact that God had in mercy covenanted to redeem them from their sins did not awaken within them a feeling of thankfulness. For, since they did not realize themselves to be sinners, how could they feel gratitude for a Saviour from sin? Here we have indeed the mystery of iniquity, the blindness that says, "We see."

### The Sin of Unthankfulness

Is it necessary to pause here and note the parallel in our own day? To us God has granted a much greater manifestation of Himself than He gave to them. To them pertained the promise and the shadow. To us He has vouchsafed the fulfillment and the reality. Then, He promised redemption. Now, we behold a completed redemption through the death and resurrection of our Lord Jesus Christ. What glories of righteousness, what riches of grace, what marvelous wisdom do we now behold in that finished salvation! Then, He revealed Himself to men as their Creator. Now, He communes with His people and reveals Himself to them as their Father. To us He promises now all that pertains to life and godliness, and offers all that is necessary to our completeness before Him, in our Lord Jesus Christ. This is His revelation of Himself to us who are of this age. He has raised up His messengers from season to season, choosing, calling, training and fitting them for the glorious ministry of reconciliation, until it could be said of those to whom they had ministered, "They knew God."

Just what was the result? Joy, thanksgiving, praise and heart worship? Nay, "when they knew God, they glorified him not as God, neither were thankful." God had His remnant, to be sure, but among men as a whole, was there worship? Yes, as men count worship, but it was mere form, the heart was not there. Was there gratitude for this revelation of Himself? No. For there was no sense of guilt and need. Sin again denied its own evil nature, and the need of men denied its own existence. And the result has been, now as then, that men "became vain in their imaginations, and their foolish heart was darkened."

The next step followed of old, and has followed now. "Professing themselves to be wise, they became fools." Forgetting the wisdom of God, they exalted their own "wisdom," and began to rely upon the "findings" and the speculations of men. They became fools in the very profession of their own wisdom, and their folly remained to be brought to light by the wisdom of God in His own time. For it is not to be considered that they became fools in their own sight. It is only God who "makes foolish the wisdom of this world"; and only those to whom He gives His wisdom who can dis-

cern the folly of that which the world calls "wisdom." But while men exalt themselves and prate about the infinity of the human mind (?), and speculate upon things which man can never know of himself, then proclaim those speculations as very truth of truth begotten, is it not true that the child of God can behold and try these vaporings in the light of God's wisdom, and in that light discern the sham, the folly, the prejudice, the self-deception, the childishness of it all, until at last he cries out, "O God, how long?"

### What Fools Have Attempted

And so, becoming fools, they "changed (or exchanged) the glory of the incorruptible God into (or for) an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This was the beginning of a movement whose end was, consciously or unconsciously, to get rid of the idea of God altogether. Not content with the rational explanation which gave unto God the honor due to His name; not content with the doctrine of a personal, intelligent, entirely sufficient Creator, they left the contemplation of His glory, and by virtue of their own imagined efficiency, "philosophized" and set up their own deities, the creation of their own minds, but none the less (in their own estimation) worthy of divine honors, and to be defended from all attacks, rational or otherwise.

We stand amazed at such folly, and well we may. But the root of such an action is the same today, and the manifestation of that root has taken the same course. What is more rational, more creditable, more easy of acceptance, than the revealed truth of God? Here we find that God Himself, all-powerful, all-wise, all-sufficient, absolute, moved and executed by His own power and wisdom the creation of the universe. And do not the very heavens declare the glory of God, and the firmament show His handiwork? Are not the invisible things of Him manifest since the creation of the world, being seen by the things that were made? But no, when the heart is away from God such logical explanations will not suffice, for the tendency of the heart then is to eliminate the Most High.

So men, becoming vain in their imaginations, philosophize to themselves a deity, and the glory of God is exchanged for blind forces, laws which operate without an Operator, creation self-created, and man who is himself god. What is that but the glory of the creation rather than that of the Creator? Is it then so much more satisfying to believe that creation is self-created than to believe that the personal God is eternally existent?

### God Gave Them Up

The next passage begins, "Wherefore." A small word is this, fraught with tremendous meaning. Because of their vain imaginations, because of their darkened hearts through the perversity of their minds, because of their exchanging the glory of God for that of His creation, *therefore* God gave them up! Note

that He did not precipitate them upon the course that is described in the following verses. They had reached the place where the natural tendency of the human heart was to be manifested in immorality and uncleanness, and God simply let them go. They moved away from God, and God gave them up to their own desires. God will hold no man against His will. If man chooses his own way rather than God's, God will not force him to the right. His word to such a one is, "Rejoice, oh young man, . . . but know that for all these things the Lord thy God will bring thee into judgment!" Go thy way, that way that seemeth good in thine own eyes, but remember that the end thereof is the ways of death.

And so we have it here—God gave them up! He gave them up to uncleanness, to vile affections, to dishonor their own bodies among themselves; yea, even to death and judgment.

Are details again necessary? Has uncleanness ever been so flaunted as today? Perhaps, but never before as due to such a wholesale rejection of the revealed will of God, never since that time of which these words tell us. Man has deliberately hardened his heart against the merciful voice of God, has not been thankful for His proffered pardon, and has deliberately exchanged the glory of the Creator for that of creation, until all sense of responsibility to the moral Governor of the universe is failing, and God has again, it seems, given men up to uncleanness.

We speak in a general way, for God still has His "seven thousand who have not bowed the knee to Baal," and will have to the end of time—praise to Him! But what of the world at large? What of "companionate marriage" among those who have had the Word of God preached to them? What of the much-advertised campaigns, for "sexual freedom"—the worship of adultery? What of the vaunted "new code of morals"? What of the commercializing of vice and immorality until it appears as an acceptable guest on "respectable" stages? We have our Lord's word for it that if when the demon has been cast out, the house be left empty, the demon can return with seven others worse than himself, and the last state of that man will be more pitiable by far than the first.

This explains the repetition of this history. We cannot say that uncleanness has not been as bad in other times. We have only to recall the rottenness of society when our Lord was here on earth. He came at the very darkest moment, to bring His light. But since then, society was being redeemed by the effect of the gospel. I do not speak of universal salvation, but of the raising of standards. Is it not true that all our moral standards are due to the gospel? It is the Word of God and that alone which has infused any semblance of order into the chaos which Christ found.

### What Heathendom Teaches

I write from Africa, a land which has been without the gospel until a few decades ago. Here we see humanity in its

Moody Bible Institute Monthly



logical development, the result of centuries of unhindered "self-expression." And we are daily impressed with the thought that we would be exactly like these people but for the gospel. Our pure, sweet young women would be like these women, except for the gospel. How do we find them here? Entirely unmoral, not a pure girl or an upright man to be found among them except where the gospel has reclaimed a handful from their midst. God gave their ancestors up to uncleanness, and the gospel has not yet had time to redeem their debased standards, or entire lack of standards, one should say. And since man has turned from the Word in more "enlightened" lands, history is repeating itself, and the backward course has been entered upon. The details can be read in these verses in Romans—and in the daily papers!

We have then the ultimate goal. "They did not like to retain God in knowledge." Not only was there a rebellion against His authority and wisdom, but finally the rebellion against the very idea of God at all. Sin is essentially atheistic. The atheist simply follows out the philosophy of sin to its logical conclusion. His difficulty is not truly intellectual but spiritual. Sin's attitude is always that of Psalm 2, "Let us break their bands asunder, and cast away their cords from us." And in their moving away from God, these of whom we read came to the place where this tendency also of the human heart was made plainly manifest. They did not like to retain the knowledge of God. And God gave them up to their desire—a mind without

God, reprobate, worthless, rejected. There followed the absolutely unrestrained manifestation of all that the human heart loves. No moral evolution was there, for the vocabularies of man are searched to define the abominations which were multiplied among them. The heart would not yield. The end was atheism and what we are today hearing called "the destruction of (Christian) morality." Sin stalked unmasked and unashamed. God was denied, and the wish for no restraint upon evil-doing was gratified. God gave them up.

#### No Desire to Know God

An incident has come to my attention which illustrates this tendency today. A young man at college in England, a true believer, had been discussing biblical Christianity with another student, a young man of exceptionally keen intellect. Finally, he said to him, "Look here! I am no match for you in argument. But suppose that I could prove to you beyond the shadow of a doubt that Christ is what He claims to be; would you then be willing to acknowledge Him as your Lord?" The immediate response was, "No! Certainly not!" And this is the end toward which human intellect moves. It is not that the knowledge of God cannot be maintained against all the attacks of a false science, but that there is no desire to retain such knowledge. The authority of God is righteous authority, and the heart loves its backbiting, its despite, its pride, its boasting, its invention of evil things, its disobedience, and so on throughout the

category. And the end is shameless delight in all these things, even though the wages thereof be endless death.

This last chapter of the story has just begun. It is true that we are witnessing happenings such as would not have been deemed possible a short time ago—such lawlessness, such disrespect for parents and authority, such shamelessness, such lack of fear either of God or man or consequences. But the end is not yet in sight. The foundations are crumbling, but some stones still remain intact, one upon another. But let those who are hastening the disintegration by their teaching continue to speak of "bosh" and "pessimism," the fact remains that "evil men and seducers shall wax worse and worse, deceiving and being deceived." God alone knows what the final corruption is to be like, when lawlessness shall have run its course and filled its cup.

Let it be remembered that the degradation described in these verses in Romans refers to the state of men which obtained while Christ was here. Since that time, wherever the gospel has touched there has been an upward trend until today; fluctuating, it is true, but ever of farther-reaching influence in its general effect upon society. But today history is repeating itself, and man is again deliberately turning away, and the driving is like the driving of Jehu—furiously to judgment. We know not God's program for the immediate future, but who, seeing these things, and noting the other signs which multiply with such rapidity, can refrain from saying, "Even so, come, Lord Jesus"?

## Factors That Foster Crime

ONE day last fall the *Chicago Daily News* contained an interview with President Walter Dill Scott, of Northwestern University, that had more hard sense in it than we have recognized in a long while from one man in so brief a space. A few paragraphs are quoted:

Speaking of the breakdown of authority, President Scott said:

"Look at it psychologically. Look at the great vogue given to the teaching that the child can develop himself best through self-expression. 'Follow your own impulses, your instincts,' we say to him. 'Follow your own ideas quite regardless of results to others and quite apart from any restraint.' Where is there any guidance, any aid of experience, any discipline, in that?

"Look at the problem theologically. Authority in the Church, in the Bible, in even the Ten Commandments, is flouted. Parents, teachers and elders all have ceased to be the source of final authority for the youth of this generation. The past and its lessons remove themselves entirely from conscious or systematic influence over the present. Is that not moral anarchy?

"Industrially America is exposed to danger. Until recent times the people of the world were busy. The word 'un-

employment' did not exist in the ancient languages. But today leisure is not confined to the 2,500,000 who are technically unemployed. The American people are working shorter and shorter hours and have not learned as yet how to use their leisure wisely. And leisure, of course, will build up or tear down, according to whether it is used wisely or foolishly.

"And please mark this: We have developed in this country a habit of idealizing the lawbreaker. All too frequently, whether in the opera, the movies, the novel or the newspaper, he is depicted as a hero. What does that mean? It means moral support for crime. Can we afford to pay the price of such levity?

"Some of us, too, disparage law enforcement. It is 'snooping.' When a criminal shoots a law enforcer it is an 'execution.' If the officer shoots the criminal, even in self-defense, it is 'murder.' That is pernicious propaganda.

"Then sanctity of life, both as a sentiment and as a principle, went down in the World War. Everybody abandoned it. To kill was virtuous, noble, and millions upon millions of men were taught the use of deadly weapons. Many of the firearms now used in crimes of violence rose to their present efficiency out of the practice of the terrible years from 1914

to 1918. Not in one way only is war costly!

"Finally, a word about the criminal getaway in our time. Compared with simpler times, how easy it is! America's wide expanse, her fine roads, her swarms of automobiles, her thronged streets, all heap opportunities of escape in the path of the criminal. And if almost a miracle happen and he be caught, what then? Technicalities. Delay. Wearing out or spitting away of witnesses. The criminal lawyers of America are clever and powerful. Employ one of them and you can break the law with relative safety."

What would Dr. Scott do about it?

He would have every good citizen face the situation and understand it—ponder its nature and the question of its cure—from the first and elementary duties of the home up through all the public relations of citizenship. It is, he conceives, a vast and momentous matter of social self-instruction and reform, achievable not by revolution but by evolution, like democracy's slow progress as a whole.

"Go on building up your anti-crime atmosphere," counsels the famous psychologist. "Atmosphere may seem to some a thin thing, but it is big with human destiny."

## *Songs of Trust for the New Year*

### *Confidence*

By Annie Agnes Smith, Norfolk, Va.

The Lord is my Shepherd, I shall not want,  
Though the land may be parched and dry;  
There are living streams in the desert place,  
And a light in the evening sky!  
When I fall by the way He restores my strength  
By the power of grace divine;  
There's a place of rest near His loving heart,  
And His peace, sweet peace, is mine!

Would you know the joy of a heart at rest,  
In the midst of life's troubled day?  
Would you feel the strength of a mighty arm  
As you travel the rugged way?  
Oh, lift up your eyes, soul aweary grown,  
The Shepherd is standing there!  
By His rod and staff He will comfort you,  
O child of His love and care!

### *My Song of Trust*

By John J. Gow, Dunedin, N.Z.

I do not say that I would care  
To travel rugged ways;  
I do not say that I could dare  
Alone to tread life's maze.  
But there is One whose love is strong,  
Whose faithful promise is secure;  
His guidance gives me hope and song,  
And courage to endure!

I do not say that I could hold  
'Gainst hard adversities;  
I could not face, unflinching, bold  
Life's stern necessities.  
But reassured by guiding hand,  
I often sense the strength divine;  
Then comes the power to withstand  
Keen trials, strangely mine!

### *Patience and Faith*

By A. McKenzie, Cicero, Ill.

Have patience, have faith as a little child  
Who knows his parents will provide.  
God knows and will supply your needs,  
He provides the city sparrow with its seeds.  
Think not of tomorrow, what to wear or eat,  
Come, lay your burden down at Jesus' feet.  
God is watching from His throne on high,  
He hears your call and heeds your cry.  
Have patience, faith, each hour, and every day,  
Wait for God's blessing, believe Him as you pray;  
Trust ye in Him, trust and believe;  
Have patience, faith, and you will receive.

### *Trust*

By Archibald A. McGahey, Washburn, N.D.

Be still, and know that I am God.—Psalm 46:10

O heart, be still, and let thy strivings cease;  
Thy deepest longings to the Lord are known.  
If thou wouldst have a sweet and lasting peace,  
Know that the Lord still sitteth on His throne.

And good it is, indeed, to trust the Lord,  
To rest content upon His promise true;  
To fix our faith upon His precious Word,  
And look to Him for strength our work to do.

And so to trust, yet try our best to fill  
Whate'er may be our lot on earth below,  
And leave the rest to God. His wisdom still  
Unerring is, too deep for us to know.

I sometimes shrink to sail the course  
Of life's storm-troubled sea;  
My boat, I think, resents the force  
Of gales that threaten men.  
But there is One—a pilot skilled—  
He saves from wreck, or grounding keel;  
The course is set—divinely willed—  
His hand is on the wheel!

And so along life's checkered way,  
In sunshine, or in shade,  
When duties throng and cares display  
Life's ever-changing grade;  
Across the plains, on mighty deep,  
Up mountain height, 'mid shady grove,  
There is a Guide—He only seeks  
Our faith, His love to prove!

### *Faith*

By Julia Moore Evans, Desdemona, Tex.

An easy task for me to call it true  
From Genesis to Revelation, bright;  
To know that holy men of old did write  
A message suitable for Greek and Jew.  
To create bread, and breath of life renew,  
Relieve the deaf and give the blind his sight,  
And from the human form remove the blight:  
All easy tasks for God the Son to do!

But to rely on Him in simple trust,  
And cast on Him my every little care,  
Be undismayed by any wind that blows;  
To have my treasure hid from moth and rust,  
Committing all to Him in daily prayer:  
This the sublimest faith that grace bestows.

# Protestant Missionary Visits Fascist Italy

By Rev. Stefano L. Testa, Brooklyn, N. Y.

**I** HAVE just returned from a missionary journey to Italy, my native land. I went there not for politics, but to see whether Protestant propaganda was possible under Fascist laws, especially after the concordat with the Vatican. This concordat reaffirms the first article of the constitution, that the Catholic Church is the state church and holds a position of privilege, because of its preponderance. But the non-Catholic cults are now admitted into the state and are officially recognized as on equal footing before the law. Protestant ministers can perform marriages as state officers the same as the Catholic priests. I wanted to see for myself how this law worked in practice.

## Protestant Services on Italian Liners

I boarded an Italian steamer from New York, together with another Italian minister. We asked permission from the chief commissary to hold Protestant services in the second class ball room, reminding him of the Italian law recognizing Protestant churches. He gladly gave his consent, and we held services immediately after the priest's mass. The chief commissary asked us to hold a Protestant service in English among the first class passengers, for very few of them attended the Catholic mass. We did so, the orchestra playing our religious hymns. There were about one hundred present. An Evangelical pilgrimage came on another steamer. They held services every day. On Sunday they held a communion service—the first time that a Protestant communion service had been held on an Italian steamer.

In Italy I traveled 5,551 kilometers, visiting many missionaries and Christian workers. I preached in a number of churches, from Palermo in Sicily, all the way to Venice and Trieste in the north. I spoke with people of all classes, even with Catholic priests.

I found that, though the Catholic Church has acquired new impetus and increased prestige because of the conciliation, the Protestants are also happy because of the legal standing and religious liberty granted them. Before they were only tolerated. The clericals complain that too much lib-

erty has been granted the Protestants, but they cannot call the Protestants "foreigners" any more, as they did before, for now they are "admitted," and not simply tolerated.

## Protestant Ministers Recognized by the State

The government now gives official authorization to regularly ordained ministers

for the work among his friends. Some of these congregations in Sicily march to the brook near their towns, singing hymns, to baptize their new converts.

## Attendance at Protestant Churches

One of the most remarkable things I saw in Italy was the small number of Italians who attend mass. American Catholics attend their churches in greater numbers than Italians in Italy. Even in St. Peter's Cathedral in Rome, I saw a priest saying mass with only five people present. In Palermo, on Pentecost Sunday, at 9 A. M., I entered the Catholic Church of Santi Zita, and there was present only one woman, the janitor. At 10 A. M. I entered a Greek Orthodox church where there were twelve ecclesiastics chanting mass, with only fifteen people in attendance, including children.

At 11 o'clock I attended the Protestant Waldensian church, and there were 200 people present, as it was Communion Sunday.

At 12:15 I attended another Protestant church, the Evangelical, and more than 100 were present. Eleven new members joined the church, among whom was a young medical student from Brooklyn.

In Rome a most remarkable union service was held on Tuesday night, July 20, in the largest Protestant church in the city, the Kennedy Memorial. Evangelicals from all the churches in the city, with their pastors, had gathered to welcome us who had come from America on an Evangelical pilgrimage, "in the footsteps of St. Paul and the martyrs of the faith."

The temple was filled to the doors. I noticed even a Catholic priest who was present, and read from the hymn book "Luther's Hymn," which was sung lustily by the congregation. I was told that the services in that church were always crowded since the new laws, for if before there were many Nicodemuses, who were afraid to be seen attending a Protestant church, now they attended openly, since these churches have received official recognition from the government.

## Superstitions Yet Exist

The Roman hierarchy does its best to



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The Boulevard along Naples Bay, Naples, Italy

who are Italian citizens and who are recommended by the boards of their denominations, and they are recognized as officers of the state when they celebrate marriages. The judge in the Ministry of Justice, Department of Cults, who has to do with the giving of these authorizations, is a Protestant, an elder in the Waldensian Church in Rome.

All the Protestant churches are progressing the best they can, though under tremendous odds with the very meager means at their disposal, and opposed at every turn by the Roman hierarchy, which is supported by the state. I have found, however, that the most active and enthusiastic Protestants are those having the simplest forms of worship and the most democratic government. Non-liturgical churches make a better appeal to the Italians who leave the gorgeous services of the Roman Catholic Church. In Rome I visited a great congregation of Pentecostals, in an ill-ventilated sub-cellar, like a catacomb excavated under a building. Seven baptisms took place that night. One of the converts was an engineer who last year rebuilt the campanile of the Catholic Church of St. Lorenzo and collected the money



encourage its people to attend church services. It promises many indulgences for the faithful. Many churches have an inscription on the front door that any one entering would receive a plenary indulgence. An indulgence of 100 days is promised to any one kissing a certain medal or an image. In several churches in Palermo I saw a small facsimile of St. Peter's statue in Rome, and a notice that any one kissing its toe, saying a prayer to it for the Pope and giving an offering for St. Peter's pence, would receive the same indulgences as those who go to Rome. In St. Joseph's Church I saw this notice affixed to the statue of St. Joseph:

**"FAITHFUL:—**Enroll yourselves in the Pious Union of St. Joseph's transit. He is the patron of the dying, and prays in heaven for his devotees. The Union is rich in spiritual treasures and with many indulgences. An assurance of a happy life and of a happy death is all that a Christian soul can desire. The cost is only .60 centesimi, paid at one time" (three cents in American money).

#### Catholics Reading the Bible in Letter Form

We discovered that the Catholics, Italians in particular, will read the Word of God in letter form, even when they can-

not be induced to read the Bible itself for fear of the Church. So during my stay we printed a series of religious "letters," the words of which were taken entirely from the Bible. The titles are:

"A Message from Jesus Christ to You."  
 "A Message from Saint Peter."  
 "A Message from Saint Paul."  
 "A Message from Saint John."  
 "Life and Words of the Virgin Mary."

Forty-five thousand were distributed in a few weeks. These messages were sent free to any who requested them, to be handed or mailed to relatives and friends. Each reader in turn becomes a voluntary "letter carrier" to continue and enlarge the chain. Evangelical ministers hailed the novel idea and the agent of the Scotch Bible Society in Rome requested 5,000 copies of the "Message from Jesus Christ to You," to be distributed by his colporteurs. Even a Roman Catholic priest sent an urgent request for 2,000 copies "for distribution among the victims of the earthquake in Avellino, to whom the comforting words of Jesus Christ would be a heavenly balm."

Many sent for the entire New Testament, some requesting the Catholic version. Requests were still coming in and money was urgently needed to replenish the stock of these letters when I left Italy.

This has proven the most practical and successful method of propagating the Word of God among the common people.

#### Encouragement for American Missions

Another happy little incident awaited me as I embarked for America. In Naples, as I was leaving Italian soil, I was told that the Italian Commissioner of Immigration wanted to see me in his office. I feared some "red tape" that would hinder my sailing on the boat I had selected. But the commissioner was very kind, telling me that as a boy he had been in America and attended Sunday School in an Italian mission in New Britain, Conn. He still remembered lines of some gospel hymns, and wanted me to send him a copy of the hymn book. I told him I would send him one in Italian and English and some other publications as well. He was so glad, and accompanied me to the steamer, being saluted by all the officers.

I have already heard from him with grateful thanks for the books I sent him, and he is teaching his children to sing some of the hymns. He will be true to the principles learned as an immigrant boy in an American Sunday School. This incident encourages us to continue the work for evangelization of these "strangers from Rome" who live in America, for the good seed is never lost.

## The Ethiopian Babel of Tongues

By John R. Riebe, Moody Bible Institute, Chicago

**V**ISUALIZE your surroundings in the compound of an Ashanti chief. The great man is seated on a stool of state surrounded by his attendants. Behind him are two drums, one with the male voice and the other with the female voice. On these drums, "making use of vowels and consonants, accent, emphasis, gesture, pause and speed," the drummer imitates the sounds of the human voice. Standing by the drums, with his sticks poised to vocalize his chief's command, is the official drummer. The chief speaks, and now, with these two voices, male and female, and "every interval of time, and the very pulse of rhythm, the drummer beats out the voices of the village soul across the silent intervening spaces,"—to be taken up by the drummer in the next village, and the next, until thousands have heard the message.

Strange, is it not, that the African should have learned to take a cluster of air waves and make them sound out the heights and depths of his emotion, but fail to make paper talk, save in a single instance? None but the Hausas of the Sudan have a written language, and they learned the art from their contact with the Moslem Hamites of the North.

The Africans are a transitional people of at least 3,000 tribes and sub-tribes, with few sharp divisions marking their boundaries. This accounts for the mingling

and commingling of their speech. No other continent presents such a tangle of tribal divisions, and diversities of languages and dialects. Nobody knows the number of the latter, but a thousand may be put down as a tentative figure. Of the 260 languages already reduced to writing, Protestant missionaries have produced about 200. The Bible has been published in 28 of these, and the New Testament in 59 others, and some portions of the Scriptures in the other 173.

#### Why Translate the Bible?

W. J. W. Roome, representative of the British and Foreign Bible Society, who probably knows the linguistic situation as well as anyone, says that two-thirds of the 135,000,000 people of Africa could be reached now with some portion of the Word of God but for two barriers—an illiteracy of 97 per cent, and their limited use of the various lingua franca. A lingua franca is a trade language understood by people of importance in the tribe. These lingua franca, which do not include the European languages, together constitute a good coverage of the absolute linguistic necessities of the continent. This may prompt the reader to ask, "With sixteen lingua franca and English and French coming into greater prominence, why translate the Bible into the vernacular?" Because generally where a lingua franca is known at all, it is only the men of the

tribe—chiefs and travelers—who have a real acquaintance with it. The mothers and the children do not know it, and they can be reached only through the mother tongue. No nation will be won if the mothers and children are neglected.

The linguistic task of providing a translation of the Word of God for the use of the many tribes of Africa is staggering. Roome further says that in Nigeria it is estimated the missionaries will have to investigate 225 languages and dialects before the problem of reaching every one in his mother tongue is solved. In the Bauchi Plateau alone, an area smaller than Illinois, 110 languages are spoken.

In his *Ethnographic Survey of Africa*, this authority gives the names and location of about 3,000 tribes and sub-tribes. Most of these have never had their languages or dialects investigated by capable linguists. We must not imagine, however, that the task approaches 3,000 separate dialects. Already one-third of the population has become so used to some of the great languages, such as Hausa, Arabic or Swahili, as to feel as much at home in them as with their original speech. Conservatively speaking, therefore, possibly 1,000 languages or dialects remain to be investigated.

Where is the college trained man or woman with a flair for languages who will offer to help un-Babel this Babel?

Moody Bible Institute Monthly

# The Barrel of Meal That Wasted Not

By Eva Stuart-Watt, F.R.G.S., Cornwall, England

ONE morning in the early spring, a party of us were motoring from Jerusalem to Jericho along the winding road built by our soldiers during the war. Never shall I forget the slopes of those Judean hills dappled with little flocks of sheep and the roadside gay with anemones in full bloom.

Presently the landscape began to change as we descended towards the Jordan valley, and the rugged rocks stood up on either side. The pasture land had been left behind, and the voices of nature were silenced save for the gurgling of a little brook. We had reached Cherith.

## The Ravens at the Brook

How vividly one could picture Elijah in his hiding place, drinking from the brook by day and sleeping in the clefts by night. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening"—ravens like these that now kept sweeping in circles round our heads and disappearing again into the holes of the rocks?

Turning to our chauffeur, a native of the country, I said, "In Europe many people think that the ravens which fed Elijah were a section of wandering Arabs; is that likely?"

"No, madam! That could not be. What did Arabs live on if not their flocks and herds, and where on these rocks is there grass for their goats and sheep? No! 'Twas these black birds you see overhead that brought Elijah his food."

And Scripture tells us they brought it morning and evening without fail. It did not need much faith to believe it that noonday in any case. It seemed the most natural way for the Almighty to supply the needs of His messenger.

I imagined it was hard for him to leave Cherith and make his way to Zarephath when he knew that Ahab was seeking his life. But he went, and in obeying was rewarded not only with his "daily bread," but the care of a widow, the comfort of a bedroom, and the joy of knowing that two others were able to share with him "the barrel of meal" that "wasted not."

## The Preacher Who Moved a Nation

With such thoughts in my mind, I was hurried along once more in the machine across a wilderness made famous by another prophet—the Elijah of the Gospels. This barren scrub-land had once witnessed thrilling scenes, when a preacher brought crowds out of Jerusalem and all Judea and all the region round about Jordan to hear the voice that cried, "Repent! Repent!" But the preacher who thus moved a nation had his "raiment of camel's hair and a leathern girdle about his loins, and his meat was locusts and wild honey." God fed him with the products of the bush.

Here were two missionaries living nearly a thousand years apart, both setting out to deliver God's message, trusting Him alone to supply their needs! Sometimes

I wonder whether as a Church we have not lost the thrill of the direct providence of God, because the way has been made too smooth for us. I wonder whether still we might not know something of Elijah's increasing confidence, as morning after morning he would watch for the ravens, or at Zarephath would look into the barrel of meal which was being silently filled from heaven's store. John the Baptist could sit down to his meal of honey and locust beans without questioning the following day's supply. It is nearly two thousand years since, and "times have changed." Yes! But alas, the change is with us; our faith has changed. The Omnipotent remains the same.

## A Trophy of D. L. Moody

My dear father, now in heaven, was converted from atheism on the second night of D. L. Moody's meetings in Rosemary Street Church, Belfast, on September 7, 1874. Nineteen years later he had a

*If any of our readers fail to read Miss Stuart-Watts' contribution, "The Barrel of Meal That Wasted Not," they will miss something.—Editors.*



call from God to launch out with his family into the wilds of East Central Africa to evangelize the untouched tribes of the interior. Selling his home, he started with limited capital. He had neither society nor committee to back him, and only his most intimate friends were aware of the undertaking. The honorary secretary of the C. M. S. wrote, on the eve of his departure: "You know my opinion regarding the venture you are making. I am sure of your zeal in endeavoring to make known the gospel of the Lord Jesus Christ. I pray God to avert the catastrophe which your scheme appears to court."

A brother missionary also wrote him from Mombasa:

"You do not ask my opinion regarding your expedition, but I must frankly tell you I think it would be a great mistake for you to take your wife and children into such a place. What, if you were to die, is to become of them? You may say you go in faith. True! But it is

written, 'Thou shalt not tempt the Lord thy God.'"

## Traveling among the Savages

Undaunted he landed at Mombasa in 1893 with mother and five children—the youngest hardly six weeks old. Our goal lay inland about three hundred miles among savages who had already proved themselves very treacherous. Missionaries came into camp to say "Good-bye," and did not hide from us their fears that we were going to certain death.

In the quiet of the following morning we read together, "The Lord is my Shepherd, I shall not want." Knees were bent in prayer and, at the sound of the whistle, loads were lifted on the heads of one hundred and twenty porters.

We plunged into the unknown. Father and mother generally walked, while we children were carried on chairs. There was no beaten path, but with the help of a compass we followed the little winding animal or human tracks that led towards our destination. Even these would disappear at times, leaving us the problem of cutting our way through the forest or walking all day along a river bed.

Sweltering through the arid desert on a thirty-five hours' forced march to reach water, some of the safari nearly lost their lives. Higher up in the region of the Voi River we were overtaken by the rainy season. Day after day fires had to be lit at night and our mattresses dried before we could be put to bed.

## Lions on Every Hill

The country was infested with lions, which answered one another from hill to hill all night long. But more dangerous still were the marauding hordes of Masai, whose long spears have been responsible for untold cruelty across the plateau-lands of Africa. We usually marched from sunrise till 3 o'clock without a break, but one sultry noon a halt was called to make a cup of tea, and before the carriers were well under way again we were caught in a thunder-shower. Not long afterwards the headman came running back decidedly perturbed. "Master!" he said excitedly, "Masai! Masai! Come and see!" He took my father to where a wide trail had been beaten down by them since the rain had fallen—a band of warriors about one thousand strong.

This caused considerable alarm, nor was the morale of the caravan improved that evening when we pitched by a river bed whose banks were littered with men's skulls and the miscellaneous debris of a previous caravan they had annihilated in this lonely spot. Somewhere in the surrounding forest were those murderers, yet we passed the night unmolested. Then, at the first opportunity porters threw down their loads in the bush and decamped, but they were traced and brought back.

## The White Man Not Welcome

Eventually, crossing the Nairobi plains,

we struck out into the heart of Ukamba. There, after more than two months trekking we prepared to settle. But the chief sent a curt message. "Tell the white man to clear out or he and his party will be dead in three days." Finding father resolute, however, he proposed the blood brother covenant. Thus, by each participant eating a mutton chop dipped in the other's blood, in the presence of a mass of black, unclad humanity, the white stranger and the dusky chieftain were forever "brothers-of-one-blood." The hearts of this clan were ours from that day onward, for the dark ruler never broke his plighted troth.

Beyond his jurisdiction, however, these proud Wakamba of the hills deeply resented the intrusion of foreigners. It was in the days of the Imperial British East Africa Company, before the country became a protectorate, and little forts here and there, each manned by an Englishman with a handful of Soudanese riflemen were the only British stations. The nearest of these was Machakos, eight miles away.

Across this eight mile plateau, one day, an armed escort of native soldiers carrying hammocks arrived unexpectedly at our house and delivered a letter from the Commissioner. As mother and father read the contents, something in their faces betrayed uneasiness, but they kept the news to themselves. A mob of several thousand bowmen, wrote the official, were on their way to murder us and burn our station. They would arrive soon after sundown. If successful they intended the following day to storm Machakos itself. Thither we were asked to make our escape without delay—hence the escort.

There seemed "but a step between us and death." My parents sought divine guidance, and decided to stand or fall at their post. The soldiers disappeared and the shadows of evening lengthened. We children were laid to sleep in our outdoor clothes, and shoes ready in case of emergency. A hamper of baby things had been put together, and father was protected by a couple of basket-work trays strapped across his chest and back. My mother's feelings can be better imagined than described.\* Was there just a chance that she might effect our escape through the darkness with her infant in her arms, while the barbarians set a light to the roof?

Darkness covered the hill and the bow-

men were halting (so we learned later) in the valley below. Inside the dining-room three figures knelt in prayer, father, mother, and a friendly native. They told God they were willing to lay down their lives for the cause of Jesus Christ, but asked that the danger might be averted for His glory. A noise outside interrupted the prayer. "They have arrived," thought my father. "No time now for escape. I must face them. God help me!" With that, he opened the door onto the verandah.

#### God's Intervention

There, whizzing like an aeroplane across the sky, was an enormous meteor which lit up the hillside and left a trail of light

four-roomed dwelling were decorated prettily with wild flowers, ferns and evergreens. We had written one another little notes of love and goodwill, and in the absence of shops, had done our best in the way of presents by stuffing matchboxes with miscellaneous collections of beetles, butterflies and rat's tails done up in colored ribbons.

Early on the eventful morning we were all astir, but what was our disappointment, on running to fetch down the tongue, to find it had disappeared in the night—our Christmas dinner was gone! It was too late now to get anything else. Our hearts sank. A sudden inspiration came during breakfast: why shouldn't we ask God to send something for Christmas dinner? So after the Bible reading, father allowed us each in turn to make our simple request.

Anxiously we waited as the hours slipped by till nearly midday. Then several shots rang out, announcing the arrival of a caravan of porters. Surely they were bound for Uganda and had missed their way? But soon their loads were thrown down on our verandah and a letter from the headman's pocket told the secret. A fellow-passenger alone on the deck with my father one night, had been led to accept Christ. He happened to call at



From "In The Heart of Savagdom" by Mrs. Stuart-Watt  
The Huge Meteorite Swept over the Head of the Armed Multitude of Warriors

in its wake when it disappeared over the plains. As it swept over the heads of the warriors, they fled in a panic to their homes crying, "The white man has sent fire from heaven!" Nor did they ever return to the attack. One word spoken from heaven had made our lives secure.

Before long our purse was emptied and our store of barter foods exhausted. For years we had neither bread nor butter, flour nor sugar, tea nor coffee, but lived on native produce. An antelope bagged on the veldt, with grilled locusts or fried white-ants made an occasional variety in the menu. We were completely cut off from the outside world, for we had not so much as a penny to post a letter. During those days, mother and father sometimes paced the garden at night, and with hearts of iron clung together and renewed their vow that "tribulation or distress" should never move them from their post.

#### Story of a Christmas Dinner

One Christmas was clothed with vivid memories. Father had been out on the plains and shot a rhinoceros, the twenty pound tongue of which was reserved for our Christmas dinner, and hung up outside in the cool. The clay walls of our

Mombasa and asked news of our family, but was told that no letter had come down or goods gone up for a very long time. Rumor had it that we had been murdered; if not, we must be in dire need. Thus it was that this gentleman sent up a safari of provisions which arrived at noon on Christmas in answer to childish prayers. Was ever such a Christmas dinner in the virgin wilds! The barrel of meal wasted not neither did the cruse of oil fail.

When Bishop Tucker was escorting the first lady missionaries to Uganda he visited us with Dr. Baxter, and not only helped us financially but persuaded his colleagues to open their trunks and part with as much clothing as they could spare, to replenish our wardrobe. One of the party, Rev. Martin Hall, described us as a "Swiss-Family Robinson in real life." Everything needful was given us. Mother had made candles from hippopotamus fat, and shoes for the younger ones out of old felt hats, soled with raw hartebeest hide

#### How Our Education Was Provided

Under extreme difficulties English vegetables and fruit were introduced into our garden, which, during the building of the Uganda Railway, found ready sale

\*See *In the Heart of Savagdom*, by Mrs. Stuart-Watt.



amongst the officials. When the steel lines had penetrated almost to Nairobi, father decided that he must take four of us home to school. By the sale of cattle and donkeys on the station, he had sufficient with a small margin to pay our passages to England (mother and the two youngest remaining behind). How our tuition fees would be met he had no idea but decided it was worth while putting God to the test. On arrival in London what should be his surprise, but to meet in the hotel his only brother from Toronto, who had never even heard of our leaving Africa. He with others undertook the responsibility of our education.

After school days my eldest brother and I returned to Ukamba and were warmly welcomed by the tribe. But five months after our arrival a tropical scourge swept the country, and, after thirty-six hours' illness, my brother succumbed and was buried amongst the rocks where we used to play together on the hillside.

We moved thence to another district about thirty miles away, and had just built our new mud house when a prairie fire came rushing with the wind, leaped the roadway and caught our provision tent. In less than a minute the sleeping tents and house were all ablaze. We fled before the flames to a piece of charred ground that was burnt two weeks before. Nothing was saved but three deck chairs, dragged from the verandah as the men ran past. Many of the natives were wailing, but father sang the doxology in which mother and I through our tears feebly tried to join.

### Father Enters Glory

A rough grass shack was put together to shelter us from the coming rains, the first shower of which fell that night. A missionary family sent us a comb and a loaf of bread, an Australian miner gave a pound of tea, and the chief presented us with a sheep and some beans. The burnt iron trunks served as tables and we made beds of saplings overlaid with grass. In that windowless shed, divided by a curtain of native blankets, with an enameled bath lid for a door, we spent six months and from there my beloved father entered the glory of the "Better Land."

"I fear no foe with thee at hand to bless; Ills have no weight and tears no bitterness. Where is death's sting? Where, grave, thy victory?"

I triumph still if thou abide with me."

Not once, but again and again, Christians said to Father,

"It's all very well to trust God for yourself, but it is your duty to provide for your wife and children when you are gone."

"I can trust God with them too," he would reply.

### God Kept His Word

Space is limited, but I should like to assure the reader that his faith was justified. Friends in Europe helped us to build a stone house in place of the thatched one that was burnt. Shortly afterwards we came into possession of a small property in Ireland, which enabled us to complete the purchase of the land. Thus, when in 1919 mother was invalided home with arthritis and we were obliged to sell the estate, the proceeds enabled us to work

unhampered for five years amongst soldiers and others in the British Isles and on the continent.

My mother wanted one more chance in Africa, and in answer to prayer was cured by a German specialist and given her last sojourn on Mount Kilimanjaro in the mandated territory of Tanganyika. But her heart was failing, and the three and a half years amongst its Wachagga people were particularly hard ones. Often we wished we were back in Ukamba. Opposition and apathy, stealing and boycott were such the first year that my sister wrote to a friend in London, "Do pray us out of this place." We had bought a mountain inn, used in pre-war days by climbers to the snows, and if all our money had not been sunk in the house and furniture, we might have sought to evade our cross and chosen an easier path. However, the Holy Spirit worked in our midst. After a year the chief and his people invited us to their hearths and homes, and lives were changed.

When the German missionaries returned to their stations in 1925 and re-opened a school for the training of native teachers, they asked me to help on the staff. In this way our immediate needs were supplied, and although the banking account ran so low we had to offer our dentist a pair of field glasses in payment of his bill, yet we lacked nothing. And when on December 26, 1927, we sailed away for the last time from the palm-fringed coast of Africa, we could look right back to 1893 and say, "The barrel of meal wasted not, neither did the cruse of oil fail according to the word of the Lord."

## An African and an American Boy— Which Is the Heathen?

ONE of our issues last summer contained an article on experiences in a Sunday School class. The writer took charge of a class of high school boys of an average age of seventeen who had been attending Sunday School for about ten years. All were strangers to him, and in order to get an idea of their general acquaintance with the Bible, he put a questionnaire to them. Telling the story in the MONTHLY, he said:

"Would the boys and girls you know and are interested in, answer questions as follows?"

A woman missionary in the Congo read the article and accepted its challenge. Calling in her cook from the kitchen, a native boy of the Bampeude tribe, about seventeen years old and six years out of heathenism, she put the same questions to him in the presence of two witnesses. The questions are here given, and the answers in each case. The answers of the American boy are numbered one and the African boy are numbered two.

*When was the Bible written?*

1. "After the birth of Christ."
2. "Part before and part after Christ. God told Moses to write the laws and put them in the ark."

*By whom was the Bible written?*

1. "Paul." "The twelve apostles."
2. "Good men of long ago chosen by the Holy Spirit."

*Who delivered Israel from Egyptian bondage?*

1. "David."
2. "Moses and Aaron."

*How long did Israel wander in the wilderness?*

1. "Ten years." "Two years."
2. "Forty."

*Name one Old Testament prophet.*

1. "Leviticus." "John the Baptist."
2. "Isaiah."

*Who was the greatest missionary of all time?*

1. "David Livingstone."
2. "Paul."

*How are we saved?*

1. "By joining the church." "By becoming a member of some house of God."
2. "By faith and acceptance of the blood of Christ shed for us."

*What is meant by the Christian's hope?*

1. "Everyone can be saved." "The hope of being saved." "To live a clean life."
2. "Christ's coming."

*When is the tribulation period?*

1. "The time we are trying to decide." "Forty days before Easter." "Christmas."
2. "After Christ comes for the Church."

*When may we expect to have ushered in the millennium?*

1. "When we die." "When we lead a clean life."
2. "When we walk with Christ on this earth after the tribulation."

*What is Satan's final destiny?*

1. "To die."
2. "Put in the lake of fire."

*What is a type?*

1. "A man with different characteristics."

2. There is no native way of expressing this idea, but we have taught them some of the Old Testament types of Christ, so I asked him to name a man who was like Christ in many ways in the Old Testament, and he immediately named "Joseph."

The woman missionary who sent us the above is Mrs. Milton Amie, who closed her letter by inquiring, if in time Africa will have to send some of its native Christians to teach Sunday School classes in America.

# My Dove and What It Taught Me

By Adelaide A. Pollard, Newark, N. J.

I SAW it one day in a window in Liverpool, England. A few words with the shop-keeper, a transfer of a portion of the contents of my purse, and it was mine! I bore it away jubilantly, and it shared my stateroom on my homeward journey to America.

What was it? A white, white dove! Not a pigeon, but a *dove*. There is all the difference in the world between the two.

Why did I purchase this spotless dove and carry it thousands of miles across sea and land? Because I wished to study its characteristics. The Word of God uses the dove as a type of the Holy Spirit. Why was the dove selected instead of the eagle, the lark, the nightingale? Many were the precious lessons I learned through my little companion in the months that followed.

In the first place, I came to understand why our Lord's eyes are said to be "as the eyes of doves." Did you ever contemplate the tender, gentle, searching eyes of the dove? When disgusted with myself and with my fellow-creatures, I used



to gaze into a certain window in a city where doves were exhibited, and as I caught and held that lovely look I was refreshed and comforted. "His eyes are as the eyes of doves!"

And then the wonderful devotion of the dove when its affections are won! Perching on my shoulder; nestling against my cheek; cooing and coaxing until my fingers caressed the downy feathers about its neck; searching for me when I was ill

until it found me! "The fruit of the Spirit is love." "The love of God is shed abroad in our hearts by the Holy Ghost."

One action I could not at first reconcile with the "dove" nature. If a rude hand touched her eggs she would indignantly strike at it with her bill. But, what is that illuminating verse in Isaiah? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Hands off, Satan! "Touch not mine anointed!"

Perhaps the sweetest, saddest thing of all was the strange, yearning cry she uttered—never heard under any other circumstances—when she saw, through the glass that shut her in, the free, glad birds soaring, unfettered, in the shining upper air, her own native element! "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

## He Does Not Believe in the Passing of the Evangelist

Grand Rapids, Mich.

Editors, MOODY MONTHLY:

This discussion of the passing of the evangelist has been of much interest to me. I had the conviction before I was saved that the Lord had called me to evangelistic work, and though I fought the call for years I finally did submit and now I am one of the older men in this work. The work is hard and seemingly growing harder, but the need is still present, and when one has been sent of God to the task what difference does it make if it is hard?

As I see it, there are a number of reasons why revival meetings have been falling off and evangelism of the mass type is on the wane. Modernism produces no revivals, saves no sinners, comforts no saints. Churches have been held in the grasp of modernistic teaching and preaching, sinners have ceased to look to the church for help, and saints have become discouraged. Again, many evangelists have been laboring under the opinion that "barnstorming" was evangelism, and they have introduced methods that have driven the Spirit out of His place. While crowds have often been large and reports have looked good on paper, the spiritual results have not been there. Recently also the most important question in many so-called revivals has been the final offering. We all know the evangelist should be paid, but the offering becomes a hindrance to his work when it is pushed. Many pas-

tors left their churches to engage in evangelistic work in the days when offerings were large and stayed as long as they remained large, but when the hard times came, their call to the work of an evangelist apparently was withdrawn. Anyway they left the work and gave the impression that evangelism had failed.

On the crest of the great revivals of ten to twenty-five years ago this country became a prohibition nation and a high type of Christianity prevailed. In those days the modernist did not have things so easy, he was not so outspoken as today, schools were open to the preachers. The anti-cigarette league had great power in getting legislation which curbed the use of cigarettes among the youth. Then churches ceased to call the evangelist, union or city wide efforts were spoken against as undesirable and harmful to the church, the evangelist left the field and this tide of crime and lawlessness has been steadily raising. The need of an evangelistic effort is present in every church and city in the land where such an effort has not recently been made. Personally, I am busy all the time.

I have no fight on with the churches nor with the preachers, but when God called me to this task He did not expect me to wait until men invited me before I should obey him. As Modernism progresses the calls will be less for us evangelists. Shall we quit as so many others

have done? A doubtful outlook drove Jonah to Tarshish and into a lot of sorrow. The same thing has driven evangelists in a similar direction, and in many cases with much the same results.

An evangelist must remember that he not only must preach in a meeting, but sometimes he must do a great deal of preaching to get a meeting. When I have no call, I get out and make one. In one town where there had been no revival for fourteen years I held a revival in opposition to the pastors. Some of the people desired special meetings but their pastor was getting up parties for steamboat lines to Europe and refused to have the services. He influenced another pastor and they stood against me. I believed God wanted my ministry in that city and I conducted the campaign and God's people were helped and sinners were saved. The pastor went to Europe with his party and died over there.

I am now engaged in a meeting that is as good as any union effort I have had in years. One pastor desired a service, but his church rebelled. I laid before him the plan whereby a meeting could be held. I was to take all the responsibility and care for every detail. They were to continue with their morning services but give me the evening services.

The results may not look as large as they used to look, but it is a lot better than to give up. The most skeptical ob-

servers are becoming optimistic as the meetings continue. God wants a revival and God's people desire a revival, and when the evangelist is willing to step out with the faith of Moses at the Red Sea the

God of Moses will clear the way for him.

The call today is the call to prayer—earnest, consecrated prevailing prayer—backed up by a man who is willing to suffer hardship, privation and criticism, if

necessary, that he may do the will of Him who called him to the work of an evangelist.

Faithfully yours in revival,  
W. S. COLEGROVE.

## Preservation of American Womanhood

126 Grant Avenue,  
Bellevue, Pa.

Editors, MOODY MONTHLY:

This is about the article, "Concerning Woman's Dress," in your August number. It was my purpose to have written you at that time, but it was neglected. In the October number are two letters about this article, calling attention to your mistakes\*. These letters have the true ring.

I am a minister and Bible teacher, always proclaiming the true gospel and upholding the standard of real Christian living. I have traveled and have had many years experience in dealing with people privately; more often with women than men. In the light of this experience and in the face of existing conditions everywhere, I am obliged to take exceptions to your article, as have the writers of these two letters.

### Home and Nation Endangered

If something is not done soon toward the restoration and preservation of American womanhood, what will become of us? What will become of the home, of moral decency, of the Church, and of Christianity? I am neither a pessimist nor an alarmist. I am an optimist, and am confident that through certain channels and among certain classes, pure Christianity is finding greater expression in the world today than for many years past. Yet there is no denying the fact that conditions are serious indeed. When womanhood falls, the home falls. When the home falls, the government falls with it. If this avalanche of naked insanity that has swept over womankind as an aftermath of the world war continues at its present momentum, how long will it be until chaos reigns?

There is no question but that bobbed hair has lowered the standard of womanhood in general, cheapened womanly character, coarsened and masculinized the feminine nature, robbed woman of her natural beauty, her personal charm, her benediction upon the home, her inspiration to man, her righteous influence, and thrown open numerous avenues of dissipation and loose living, as nothing else has in the last hundred years.

\*Our "mistakes" thus referred to were two. First, we said the fault was with the sex as a whole and not the Christian part of it alone. Second, we apologized for modest women by saying that the stores offered them no choice. In other words, our editorial dealt chiefly with the question of apparel, and where women could not make their own dresses or afford to hire private dressmakers, they were obliged to take what they could get. Thus in wrath we were remembering mercy, but perhaps we were wrong and justly deserve our correspondent's rebuke. At all events, we fully believe that if the Protestant Church had joined with the Roman Catholic in sternly rebuking this fad, it could have been nipped in the bud. Its presence may be a controlling reason why the Holy Spirit seems to have been withdrawn from the Church, and why we are pining for a revival that does not come. May the merciful God bring us to our senses.—Editors.

### Cigarettes and Banditry

Not one person in a million ever saw or knew of a female cigarette fiend until after the advent of bobbed hair. The increase in the government tax on tobacco last year was nearly thirty-eight millions of dollars, principally through women and girls becoming cigarette smokers. Likewise, not one person in a million ever saw or knew of a female bandit or highway robber, but now the country is full of them. No one ever saw a woman or girl parading the streets and every other place partially naked, a spectacle of shame and disgust, until after bobbed hair became a popular fad. Its destructive influence is so far reaching that there is no possibility of measuring it. A few years ago any inmate of a house of prostitution would have blushed to have been seen on the street attired as the modern woman of today. The situation is nothing less than appalling. And I have had these questions flung in my ears:

"Is it possible that you have such people here (in the church)?" "Is it possible they call themselves Christians?"

What can I do but say, "Yes, we have them here and everywhere, and they call themselves Christians, too."

More than that, they think that no Christian minister dare touch their vulgar sin with a ten mile pole. One recently got his face slapped for attempting it.

### The Fashion God

Every normal mind knows there is a cause for every effect. Facing the facts, what is the cause back of the inexcusable and repulsive conduct of the bobbed haired, painted faced, varnish lipped, step-ladder-heeled, knicker-clad, cigarette-smoking, card-playing jazz flapper? There is only one answer: It is to please the fashion god of this carnal world; to be popular with the crowd that seeks to please that god; to be considered up-to-date on all the latest fads and foibles of the carnal mind; to cater to the vanities and lusts of the flesh. Regardless of how many churches she belongs to, how many choirs she sings in, what sort of profession she makes, how many apologies or excuses she sets forth in her efforts to justify her unwomanly and unchristian behavior because everybody is doing it, or how many lies she tells about it, she does it in direct obedience to the fashion god of this world, and for no other purpose. All that is necessary to prove this is to have that god change his decree tomorrow, and she will drop the last bit of it to play the new role, though it be the direct opposite of the one she is now playing. Servants obey their master.

To begin with, she did not consult God, or the Bible, or the Holy Spirit, or Jesus Christ. She did not seek the wholesome

advice of a truly godly man or woman about it. She consulted the fashion books and style makers. She looked about and observed what the world was doing, and made her decision accordingly. This blighting, damning curse did not come out of a prayer meeting, a Holy Spirit-inspired sermon, a heaven-born revival, a study of the Scriptures, private devotion, or a sincere desire to live a Christian life. It came direct from the fashion god and style centers of the world, whose business it is to be continually inventing something new and novel and vain to amuse the carnal mind, and to tempt and delude the weak, hungry, restless soul without God, Christ or salvation.

### A Spiritual Crusade

The time for mincing words, or otherwise evading this gigantic sin is past. I suggest that all true ministers everywhere get together and launch an open, relentless crusade against this abominable curse; making no uncertain sound, leaving no middle ground, listening to no compromise. Make every point clear, definite, unmistakable. Let every woman know that she is a free being, invested with the power of choice and endowed with a will, which she is at liberty to use as she chooses. Then if she chooses to serve the lusts of the flesh and the vanities of the world, and to wear its badge, let her take its name and confine herself to its fellowship. Take her name off the book of the Church of Jesus Christ, and let her take His name off her lips. For Christians are members of the body of Christ, and His body is the Church; the pillar and ground of truth, God's own possession and fellow-workers, without spot, blemish, wrinkle or any such thing. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who hath called you out of darkness into his marvelous light."

Notice there is a specific purpose for which this calling is made: "To show forth the excellencies of God." To what extent is the vulgar nakedness, the paint, the lip stick, the cigarette, the ridiculous appearance of her head, her unwomanly manners, and all the rest of the make-up of the modern flapper, showing forth the excellencies of God?

### Shall the Church Admit Defeat?

No, my good friends, there is not one single valid excuse for this condition of affairs existing in our midst today. If Christianity cannot save a woman from the popular, fashionable sins of the world, it is certainly powerless to cope with the many other gigantic agencies of evil flourishing on every hand today. We had as



well give up and quit now as later, for defeat is inevitable. Our study, our consecration, our preaching, our prayers, our money and all our efforts are spent in vain,

and the adversary is the victor. There is nothing wrong in our women enjoying variations in the style of their dress, but women who profess to be Christians should

set the styles for Christians, not follow those of non-Christians.

Sincerely yours,

W. L. PETERS.

## Why I Am a Fundamentalist

Abridgment of a Sermon by Rev. N. S. McPherson, published in full in the *Norwich* (N. Y.) *Sun*

**M**R. McPherson began with a definition of Fundamentalism, which he said was

"Positively, a call back to the faith once for all delivered; negatively, an earnest protest against the subtle and death-dealing forms of modern skepticism and denial; historically, a new movement occasioned by the widespread defection in Christian belief and consequent practice."

Fundamentalism, he thought, was essentially an attitude toward the Bible crystallized in a set of beliefs, quoting Hodge's *Theology*:

"The doctrines of the Trinity, of the divinity and incarnation of the eternal Son of God; of the personality and divinity of the Holy Spirit; of the apostasy and sinfulness of the human race; the doctrines of the expiation of sin through the death of Christ and of salvation through His merits; of regeneration and sanctification by the Holy Ghost; of the forgiveness of sins, the resurrection of the body, and of the life everlasting, have always entered into the faith of every recognized historical church on the face of the earth, and cannot now be legitimately called in question by any pretending to be Christians."

### What Is Modernism or Liberalism?

Mr. McPherson, replying to his own question, said:

"It is that system of denials which repudiates most if not all of these biblical truths. Consequently there are those who have felt it is not too extreme to say that Modernism is not Christianity, although it would not be right to say that illogical modernists may not as individuals be Christians."

He then stated ten reasons why he is a fundamentalist.

"My first reason is that I believe in an authoritative, whole Bible. In that word 'whole' there is a 'w.' I believe that faith in such a Bible is the only guarantee of a civilization that will endure. Substitute the authority of the individual for that of the government in politics and you have anarchy. Substitute the authority of the individual mind for that of God's revealed Word and you have religious chaos."

"My second reason is because the doctrines of Fundamentalism rest upon the solid foundation of historical facts, and not upon the shifting sands of philosophical speculations and the latest theories of a science falsely so-called."

### Fosdick and Rall Deny the Supernatural

"Dr. Fosdick echoes the belief among modernists when he plainly states in *The Modern Use of the Bible* (p. 98), 'I believe in the persistence of personality through

death, but I do not believe in the resurrection of the flesh.'

"Why does he disbelieve in the resurrection? Because it involves the supernatural. He disbelieves the resurrection for the same reason that H. Franklin Rall, in his alleged *Life of Jesus*, deliberately omits reference to the birth of Jesus. Why is it left out? Because Scripture represents our Lord's birth as supernatural."

"My third reason is that the Bible clearly teaches every important doctrine to which Fundamentalism subscribes."

"My fourth reason is that the amazing birth, growth, and zeal of the early Christian Church received their strength from these fundamentals of the faith. Not only so, but the Church has built on them, suffered for them, and died for them."

### Shoemaker's Challenge

"My fifth reason is that Fundamentalism, as contrasted with Liberalism, is truly fruit-bearing. The great missionary enterprise has been carried on by men and women of fundamentalist belief and passion. True, you will today find some modernists on the foreign field, but in practically every case it is a parasitic work carried on at stations which had been opened by fundamentalist pioneers. The fundamentalists greatly outnumber the modernists among the missionaries because Modernism's doubts and denials cannot awaken the zeal and fervor that invariably follow a whole-hearted acceptance of the divinely-revealed program of the divinely-revealed Christ of God."

"On a recent Sunday at Calvary Episcopal Church, New York City, the rector, Rev. Sam Shoemaker, is reported in the *Herald-Tribune* to have said,

"The liberals are, by, and large, a spiritual failure. It is sometimes my call to go and preach for a time in such a congregation, and I tell you it is sheer hard work. I know plenty of liberal ministers who know the last word about modern psychology, but who simply have no message of Christ for needy men and women, and confess it when they are honest."

"My sixth reason is that Fundamentalism presents a universal appeal."

"My seventh reason is that Fundamentalism is broad while Modernism is narrow, notwithstanding the claim of liberals that the opposite is true. Fundamentalism holds to a whole Bible, Modernism to a mutilated Bible. Modernism sees in Christ a good man, an exceptionally good man, but only a good man. The essence of religion is to emulate Christ. Fundamentalism also stresses Jesus as a moral example, but it is broader, it goes farther—it sees Him as the source of the power that one must surely possess if one

is measurably to realize an approximation to that example."

### Ideals vs. Facts

"Modernism spends most of its force in promoting ethical idealism. Fine! But how exasperating are ideals! The drowning man under other circumstances might well think how ideal it would be if boats could be made which would not tip over, but the hard fact now is that he is drowning and he needs outside help, he needs a savior. Once he is saved he can devote his time to inventing non-tipping boats. So it is with men. They are in sin. Men today are simply swimming in respectable sin—they are in all over—and no preaching of Christian ideals will ever in itself lift them out of their predicament, out of their self-righteousness and self-complacency. But the preaching of the atoning work of Christ on Calvary will change the heart and bring new life. Then—not till then—is one ready to pattern one's life after that of the Man of Galilee."

"My eighth reason for being a fundamentalist is that many of the methods used by Modernism are highly unethical. It is a very common thing for liberals to camouflage what they really believe by using terms which belong to the gospel of redemption, but with radically different meanings. Not only so, but if they think the plain statement of their real beliefs might subject them to the criticism of those who control their official positions, great care is used, in their process of boring from within, to avoid saying anything that might be construed as radical or subversive of the historical Christian faith."

### Example of Deceit

"A few months ago Dr. James Moffatt was installed at Union Seminary as professor of Church History. At the service he spoke on 'The Value of Church History,' and said to the embryo ministers: 'History reads all of us the grave lesson that between accommodating our message to the tastes and prejudices of a congregation (modernists generally designate fundamentalist beliefs as prejudices) and wantonly parading new ideas off a pedestal there is, as there has always been, a *via media*, though it is hidden from the eyes of the domestic cat and the heretical vulture.'

"Between this studied deception which modernist professors recommend to their students and the open, frank testimony of fundamentalists to the faith that is in them, there is a gulf that cannot possibly be bridged."

"My ninth reason is that my own Christian experience verifies the truth of the fundamentalist beliefs. I am sure the  
(Continued on page 267)

Moody Bible Institute Monthly

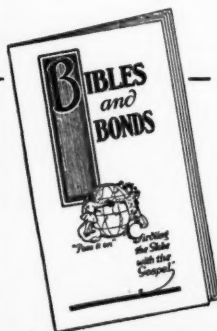
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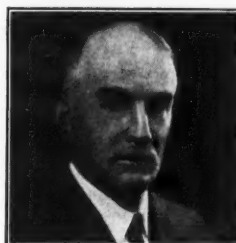
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# Missionary Department

William H. Hockman

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Among the list of splendid heroes who have pioneered in the South Seas no name stands higher than that of Charles W. Abel. With unaffected humility and beautiful simplicity, this man of extraordinary faith and originality was used of God in founding and developing one of the most outstanding pieces of missionary work in the whole history of the Christian Church. Our readers will recall that his valued ministry was suddenly terminated only a few months ago by an automobile accident in England, just as plans were being consummated for a further strengthening and enlargement of the work.

It will be learned with deep interest that the life story of this unique and valiant missionary of the Cross is to be immediately prepared, the task being undertaken by Mrs. Abel and her son, Russel W. Abel. It is hoped that the volume may be published some time within the coming year.

Friends who have letters written by Mr. or Mrs. Abel, or facts and incidents connected with their life work, are earnestly requested to send these as soon as possible to Mr. Russel W. Abel, care of Delevan L. Pierson, 156 Fifth Avenue, New York City.

## DELIVERED FROM DEMON POSSESSION AND DEATH IN ANSWER TO PRAYER

The following remarkable experience, occurring in June, 1929, had been reported by Miss Margaret B. Duncan, located at Ningpo, China. Happenings of a similar character are being reported from various parts of the mission field, particularly China and West Africa. Such miraculous occurrences are granted as signs to the heathen world where the gospel is being heard for the first time, as was the case in the Roman world of the first century.

For years Mrs. Wu had been an ardent Buddhist and had worshiped in all the larger temples in Chekiang, China, even at Ling-Fong by the sea. In fact she was in charge of all incense offerings. But after all those years of idol worship did she find peace? No! She became demon possessed; and was so violent that her family had to chain her. One day on the street of her village one of our inquirers heard a group of people discussing Mrs. Wu.

They feared that she would kill herself or some one else, and did not know what to do with her. The inquirer suggested that they call Pastor Loh or some of our Christians to come and pray to Jesus, the Son of God, who has power to cast out demons. They were glad to hear of any plan to help the woman, and asked the inquirer please to call someone to pray. It was two miles to the manse, so the inquirer called Mrs. King, an earnest Christian, who lived not far away. Mrs. King first prayed, and prayed over the case that evening at home, and then, feeling that the Lord wanted to help the woman through her, the next morning she went to Mrs. Wu's home to work and pray with her. After some time of earnest prayer there was suddenly unmistakable evidence that the demons had left Mrs. Wu's body.

"I am a new creature," she declared, "and feel so free, only a bit tired."

## The Sleep of Death

"Lie down and go to sleep," said Mrs.

King. They were so relieved that she was quiet for a while that they let her alone. But when she still did not move to come to supper they went to her bed to wake her up. Alas, they couldn't awaken her! She was dead, already cold and getting stiff!"

"Dead, really dead?" cried Mrs. King in horrified tones.

"Yes, for I myself went to her house and found her stiff. Moreover the family are calling their relatives and friends and are preparing the mourning garments and the feast. All who come are being told that you 'prayed Mrs. Wu dead,' and the whole village is astir and discussing what they will do to you."

When Mrs. King heard this, her one concern was about the dishonor she had brought to the name of Christ and His Church; so in tears she again went to prayer. She prayed earnestly that the Lord would bring Mrs. Wu back to life, and let her live for a while longer to retrieve the honor Mrs. King believed she had been the cause of losing to Christ's name. "Grant, O Lord, to prove Thy wonderful power a second time to this non-Christian family and their neighbors, that some may believe in Christ and be saved," was the burden of her prayer.

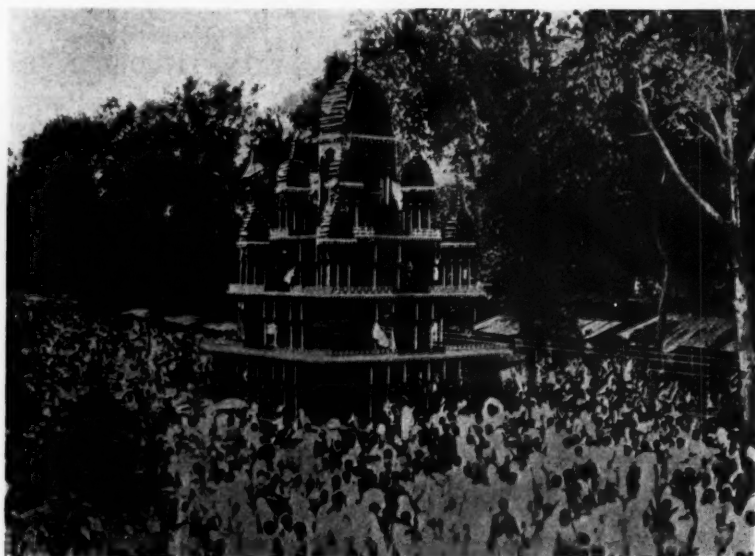
Then she heard a voice behind her saying, "Go back and pray with her and she shall live." She found her as they said, cold and stiff, not a sign of life. But she leaned in faith on the promise given her in prayer and knelt down beside the body. I wish I might have heard that prayer, don't you? Mrs. King actually expected to see signs of returning life, and such faith was soon rewarded, for Mrs. Wu's eyelids were seen to quiver. Again Mrs. King prayed and saw another slight movement. She then arose from her knees and preached Christ.

"Now do you believe in the Lord Jesus?" Mrs. King cried, "and do you intend henceforth to obey and follow Him? You may not be able to speak but you can nod your head 'Yes' or 'No.'" And to the Christian's great joy she nodded her head "Yes." So Mrs. King knelt beside her again and burst forth in prayer and praise; and in a few moments the prostrate woman sat up, called for her clothes, dressed and got up! All this time she was praising God and thanking Mrs. King. Mrs. Wu asked that the pastor and some Christians come the next morning to hear her testimony. The pastor and two elders went out to see her and hear her story.

## Rescued from Hell

And this is the story she told them:

Moody Bible Institute Monthly



A HINDU IDOLATROUS FESTIVAL  
The large structure in center of picture is a car or "float," containing popular idols, being pulled by the crowd through the streets of a town in Northeast India.

King, "I must go to prepare dinner for my family but will come back to see you as soon as possible and teach you how to pray for yourself."

Mrs. Wu lay down and fell peacefully to sleep.

Toward evening of the second day the inquirer in great distress again came to Mrs. King, saying, "At market this afternoon I heard the people in angry tones discussing you—yes, even cursing you and the church."

"Why cursing me?"

"Don't you know that Mrs. Wu with whom you prayed never woke up again after you told her to go to sleep? Her family called her to dinner, but she didn't respond and they thought she must be sleep-



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"After I went to sleep the Devil came to me, and angrily insisted that I had served him so many years that he would not give me up. He seized me by the throat and choked me to death. Then he dragged my spirit away. He went on and on, I can't tell how far or for how long. Finally he came to a bridge across a river and beyond it all was darkness. He stepped up one step on to the bridge, when suddenly a Figure-in-White came and stood in the way, and with authority ordered the Devil, 'Release her, for she is mine.' Immediately Satan handed me over to Him and left us. Then gently, oh so gently, the Figure-in-White bore me back towards home. As I neared home I heard a voice faint and far away; but as I came nearer the voice became distinct and I recognized it as the same voice that had prayed for me two days before. Just as my spirit entered my body I heard, 'Do you believe in the Lord Jesus?' And I nodded my head 'Yes,' didn't I? Then the Figure-in-White made me fully alive."

The pastor and elders were impressed that all she said was true, and when she begged them to bring other Christians out to her home as soon as possible and hold a thanksgiving and praise service, they consented. Some days later when ten delegates from the church reached her home at the time appointed they found that her house was full of relatives and friends waiting for them and that she had the guest hall filled with benches all ready for a service. She asked Pastor Loh to take charge and particularly requested that he tell her guests all about God's Son, Jesus, and His power to save. She herself gave her testimony to all He had done for her, and announced her intention henceforth to follow and serve Him. She never misses worship and is most earnest and faithful in testifying to God's power, for the risen Christ is now the Master of her life and service.

### PRAYING FOR GAME IN THE AFRICAN FOREST

We have been trying lately to impress more deeply on the minds of our mission natives, especially the Christians, the holiness of the Lord's Day, telling them that the Lord honors those who honor Him and His day. Knowing that Sunday was a day of no work, the natives have always had a habit of roaming in the forests in the mornings hunting for food, returning, many of them tired out, just in time for the afternoon service. The natives get so little meat that they are always meat-hungry. On a recent Sunday we told them we were sure that if none of them went to the forest the next Sunday the Lord would give them more meat during the following week than if they had searched for it on His day. So the following Sunday nobody went to the forest. Sure enough, when Tuesday came the Lord gave them a buffalo, providing several pounds of meat for each native on the station. Then we felt led to give all the mission natives Saturday off from work, so they could hunt meat for the following week. The first Saturday the Lord gave them ten deer, and last Saturday seven.

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came to us and said, "Truly, truly, our God hears and answers prayer. We Badinga people have never seen nor heard anything like it before. On similar occasions when a crowd of us went hunting we could never agree as to which forest to hunt in. Last Friday night we all went into the tabernacle and prayed that God would show us in which forest He wished us to hunt. When we woke up early Saturday morning everybody wanted to go to the same forest. When we reached the forest we all got down on our knees and asked God to give us the meat, telling Him that we knew we were nothing, and could not get the meat in our own strength. Then we put up all the nets, and did not even hunt; the deer became frightened at our presence and ran right into the nets. Never before have a crowd like us got so many deer in one day, and with so little effort. Truly our God honors them who honor Him and His day."—Extract from a letter written by Anton and Viola Andersen.

#### A CALL FOR PIONEERS

Manchuria! What visions of danger, of hardship, and of remoteness, rise before the

mind at the mention of the name! In the past four months I have traveled some three thousand miles by motor-bus and train, and while it is true I have seen one man who was killed by bandits, nevertheless, I consider the dangers of life here very little, if any, greater than in the homelands. The greatest hardship has been the crowding with all sorts and conditions of people in the motor-busses, and the terrible jolting over almost impassable roads, or often no roads at all. These discomforts are soon forgotten, however, at the close of the day in the joy of witnessing for Christ. Mr. Campbell and I each have a comfortable room in a Chinese Inn here in Tsitsihar, and get two meals a day of Chinese food with white rice, which is scarcely a hardship. And as for remoteness, it is rather one of the most accessible provinces. Letters require only six days between here and Shanghai with a daily service.

Heilungking is the most northerly of the three provinces of Manchuria; containing over 190,000 square miles about four times the size of the state of New York. The population is probably not over 4,000,000, but is increasing every year as im-

migrants come in from the more densely settled provinces of China proper. This year a hundred thousand immigrants are coming to Manchuria from the province of Honan alone (because of famine and banditry), of whom 60,000 will be settled in the province of Heilungking. Among these immigrants there are always a certain number who are Christians, so that in every town there are a few Christians to be found who are very much in need of teaching and encouragement.

#### Imaginary Lakes

Every town of any size has electric light and telephones, a public park, and other modern utilities. The streets are usually very wide and unpaved. Drains are either open trenches or sometimes planked over to form a board walk. There is thus a blending of modernity with the inevitable crudeness associated with a new country. The country all about here is flat prairie and almost treeless. I found the maps quite unreliable in the matter of topography of lakes, rivers and mountains. Lakes and rivers are added according to the imagination of the cartographer, and supposedly formidable mountain ranges either do not exist or are low hills in undulating country.

Manchuria has been declared by a Christian statesman to be "the greatest mission opportunity of the present generation." In this immense field only a small fraction of the people have ever heard the gospel message, and yet wherever we go we find wide open doors for preaching and teaching the people who are strangely receptive. In a town where we held two meetings, as we passed through, one woman said to another, "Oh, I have not heard enough. I want to hear more. If I could but hear more I would be a Christian."

Here are tribes who have never heard of Christ, and who are probably in a process of self-extermination owing to the impact of advancing civilization with its opium and whiskey. Surely if Chinese traders can carry on their infamous trade with these people, the messenger of the Cross can find a way to go among them with the water of life. Who will hear the call of God, and laying his all upon the altar, become an apostle to these perishing masses? —Rev. W. J. Hanna, in *China's Millions*.

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### COMPULSORY EDUCATION IN RUSSIA

It is reported that for the first time in the history of Russia compulsory education will be introduced in that country this fall. All children between the ages of eight and fifteen will be forced to go to school. Sixty thousand additional teachers will be required, many of whom will be communists. Instruction will be based largely on the teachings of Marx, Engels, and Lenin. Under such instruction it will not be long until all of Russia's children will be communists. One shudders as he thinks of what the results of the new "cultural revolution" may have on the rest of the world. —Watchman-Examiner.

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## THE LABOR SITUATION

The entire country is being called to sacrifice and co-operation that the present unemployment situation may be relieved and serious trouble avoided during the coming months. That the present problem confronting not only the United States but the entire world because of the number of people that are unemployed, is a grave one, no one dare question.

It would be quite interesting to study the varying causes for the present difficulty. Doubtless there are several. However, it is our opinion that a searching of the Scriptures might reveal a measure of solution to the problem. The Bible has definitely designated the field of service of certain people. God has definitely placed man into the field of the bread-winner (I Tim. 5:8). To the woman He has given just as large, I am persuaded a more important, a place, that of keeping the home (I Tim. 5:14). There are a large number of the writer's friends and acquaintances who are definitely violating this injunction of the Scriptures. If in one day every married woman who has an able-bodied husband were dismissed from the wage-earning class, it would be a surprise to us just how many men that have families to support would find employment.

Further, it is invariably such families who have deliberately agreed to defeat that very purpose for which marriage was instituted, the giving birth to and rearing in proper environment of children, that are also encroaching upon this field of activity which can only bring disaster, both to the home and the nation. These would in every instance need the additional income the least, and yet they in this way secure a double income.—*The Missionary Worker*.

## RIOTOUS SPENDING OR HILARIOUS GIVING—WHICH?

Many explanations of the prevailing "hard times" are offered, and as many remedies suggested. To some, the conditions present purely a business problem. Others declare that it is a world-wide difficulty, due to the terrible destruction of property in the World War. Others again, locate the trouble in Wall Street and would reform or curb the gamblers on the Board of Trade. The overturning of the present social order is the remedy offered by not a few radicals. Call in the psychologists, some say, and launch a propaganda which will create "good times," by making the people think we have them.

A concrete proposal was made by the Motion Picture Theater Owners of America at their recent annual convention in Philadelphia. They criticized bankers who "are responsible for the thrifty habits of the people." They seemed to sense the

fact that patronage of the movies is thought to be inconsistent with habits of thrift, and they were stirred to forceful language to justify support of their business. The president of their association went on to say:

"Even now they ask us to spend wisely. That is foolish. What this country needs is extravagant spending. We never had prosperity until the people had learned to spend extravagantly and bought things they didn't need."

Without attempting to discuss such a philosophy of life from a financial or sociological viewpoint, it must be said most emphatically that the Christian must have none of it. He may not be a miser, it is true, for those who hoard their wealth are fools in God's sight. But with equal severity, the Word of God brands as adulterers, that is, as unfaithful to their marriage vows to God, those who take His gifts and "spend" them in their pleasures. The word used by James (4:3) and translated "spend" is also used in the story of the prodigal who "spent all." He consumed or dissipated all his substance, using it in catering to his own desires and not for the benefit and glory of his father.

The Corinthian Christians are better and safer examples for the Lord's children of today. They recognized God's claims, first giving themselves to Him; and then, although they were in exceedingly difficult "hard times," their liberality for the support of the cause of Christ was such as to occasion surprise to Paul, their father in the faith. He did not need to plead for money. They begged him to receive and use their bounty in the service of the Lord. They gave hilariously. No; we do not need a "spending spree." It will only lead to greater disaster. In these difficult times, the children of God must beware of dissipating their money in harmful things or even in doubtful things. The work of God must have first claim.—*King's Business*.

## DOES THE CHURCH CARE?

America is at the crossroads. A real crisis is here. The most humane piece of legislation ever enacted in the history of governments was the passing of the Eighteenth Amendment to our Constitution.

Since the days of Noah liquor has been a blasting curse to the human race. Untold millions have gone to untimely graves and have left behind them a trail of inexpressible woe wholly as a result of yielding to an abnormal appetite for strong drink. For several generations, America was cursed and crushed by the conscienceless liquor traffic. The brewers had a strangle hold on the nation. Political activities were directed from saloon centers. Homes were blasted, and the most promising

youth of America disappointed the hopes of parents and friends and died "unwept, unhonored, and unsung."

Every sort of method save prohibition has been tried and found wanting. All methods employed have still left the liquor traffic with its trail of poverty, disease and woe, and of disappointment, withered wedding wreaths, degraded womanhood, wretched childhood, political debauchery, ignorance and general degeneration. The only place to cut off a dragon's tail is right behind his ears.

We are told that prohibition cannot be enforced. As a matter of fact it can be enforced wherever there is a disposition to enforce it. We have to have the courage to demand its enforcement and the sense to compel it. The Church must take the leadership in creating a sentiment that will compel the enforcement of prohibition. There is no distinctively religious duty more clear than this. We are linked up with Almighty God in the interests of justice, sobriety, sanity, economic progress, home-happiness, personal honor, health, and heroism. No minister can excuse himself from an active participation in the vital, social and political questions of the day on the ground that his business is purely spiritual. Spiritual leadership can never fulfill its duty until it forms contacts with all sorts and conditions of men and deals with all sorts of evils which have to be corrected.

Twenty-six million automobiles are operated in the United States. Can not any intelligent person see that without prohibition our highways would witness the slaughter of multitudes of children and adults? If we have crime now it would be definitely multiplied by the abandonment of prohibition.

It is time that all the disciples of Christ in America put the trumpet to their lips to warn the people against surrender to the hosts of evil. It is ours to call men and women to the standards of the Word of God; to declare in unmistakable terms that we are our brother's keeper.

Let us stand for the hearts and the homes of the American people; for justice, sanity and sobriety; for purity, peace and progress, at all hazards and under all conditions. Let us say to those who are advancing to attack the Eighteenth Amendment, "You shall not pass."—A. Z. Conrad, D. D., in *The Bible Champion*.

## THE OTHER SIDE OF PROHIBITION

Some of the things which America has escaped through national prohibition are clearly revealed in the contents of the fifty-third annual Year Book of the United States Brewers' Association, published in New York in 1914. On page fifteen appears the following official prophecy:

"Realizing that the beer business grows much faster than the population, and that within the next decade it is possible that the beer sales of the United States will reach 100,000,000 barrels annually, the committee is looking ahead so a future may be provided for."

The Federal Government's estimate of the maximum production of beer in the United States, designated chiefly as homebrew, as reported a few days ago, for the

Moody Bible Institute Monthly

fiscal year ending June 30, 1930, was 683,000,000 gallons. This, reduced to barrel measure, is less than 23,000,000 barrels of intoxicating malt liquor. The startling difference between the present illegal and extra-legal production and the United States Brewers' Association's expectations, recorded in 1914, is just a trifle over 75,000,000 barrels!—Bulletin.

### THE FIGURES ARE TRUE

The *Daily Telegraph* of Harrisburg, Pa., recently published the fact that 35,000,000 copies of the Bible were sold in 1929, and thereupon received an anonymous letter saying, "Why do you fill up your newspaper with such bunk as this? Any well informed person knows this is untrue." To which the *Telegraph*, excusing itself for noticing an anonymous communication, replied editorially:

"The figures are correct . . . Unfortunately those who choose to condemn the Bible are not searchers for truth, else they would realize with one reading that this book is the most human document ever compiled and the best guide for life ever penned. Nothing makes opponents of Bible teaching so wrathful as to be told that, despite their efforts to destroy its usefulness, it continues to grow in popularity. It is too vital a book, too strong in its own right, to need any defense here. It has withstood many storms. It will withstand many more. The more it is attacked, the more powerful becomes its influence. It is a matter of history that in times

of persecution it has flourished most and has been most influential in the lives of men. The figures noted are true. Their accuracy may be easily ascertained. That's about all that need be said on the subject."—Parish Publicity Service.

### THE OFFICE OF THE MINISTRY

In connection with this office there is prevalent among our laity a misconception which probably dates back to the period of medievalism and which seems to have become almost ineradicably traditional. Almost every church reflects in its life the idea that the pastor has been called or "hired" to do the church work, while the members may maintain an attitude of passivity or receptivity, which entails perhaps the necessary financial support of the office of the ministry, but does not call for the investment of time, thought and energy. This general inactivity is usually defended by the contention that the church members pay their money to a man who has been secured to do the actual work.

This lay inactivity is absolutely indefensible. As far as we can judge, the office of the ministry in the apostolic church was that of overseer. The words "overseer" and "oversight" are New Testament terms. The pastor has the job of overseer, of church supervision. He maps out and provides the work and trains and enlists the workers. When a pastor undertakes to do all the work in the church, and attempts to function in every capacity which his church's life may present, he is not only guilty of folly, but his attitude

is positively reprehensible and unscriptural. There is, of course, no task so lowly that a faithful pastor will not be glad to perform it, but he has no right to permit his time and energies, which are to be devoted primarily to the spiritual phases of his office, to be dissipated by a mistreated laity.

Many a pastor is attempting the impos-

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sible. His occupation is becoming more complex every day. He is daily confronted with a host of diversified tasks. His pulpit work and his pastoral service are bound to suffer if most of his time is spent on details that others can do. Christ ascribes "to every man his work." And the individual Christian cannot shift that ascription. In a really active church there is work for all. Every Christian should be impressed with the fact that he or she has been called to be a builder and a soul-winner. A church is an aggregation of divinely appointed workers under the leadership of the pastor. These supposed workers cannot act by proxy. They have the right to look to the pastor for guidance and direction, but they have no right to let the pastor do their work.—*American Lutheran.*

### PREACHING AND PREACHING

Diminution of the potency of the American pulpit as a force which molds the lives of the people of the nation is quite widely charged. And it seems to us that the president's council of the Seventh Day Adventist Church spoke with considerable pertinency when it said that among the influences "responsible for the breakdown of respect for the ministry" are "a tendency to use 'joke books' in the pulpit in place of the Bible, shallow and superficial preaching, efforts to imitate popular preachers, and story telling in place of preaching from the gospel."

There is a vast difference between preaching religion and preaching about religion. A man who goes into the pulpit and talks like a "columnist," or regales his listeners with a string of more or less pathetic or impressive anecdotes, may be a good entertainer, and may do a certain amount of good in the world, but the spiritual food he hands out often is so badly diluted that the average person in the pew doesn't get enough to save him from famine. Such a preacher is not likely to seem much like a shepherd to the people who hear him, nor much like a person who speaks with the authority that commands belief.

Other things being anywhere nearly equal, it is the clergyman who has convictions and is so busy voicing them that he can find little or no time for the flowers of oratory, and has no occasion to joke, or recite a string of anecdotes, who establishes leadership and commands a real following for his religion. There are such ministers in all denominations. But the Adventist council does not speak because its church is less fortunate than other churches in this respect, when it decries the enervating result of the prevalence of vapidly in the pulpit.—*Detroit Free Press.*

### THE MINISTRY OF MUSIC

It fills a need which nothing else will supply. The Hebrew temple had its choir, and one reason why we have that wonderful book of Psalms is because, under God, men were moved to fill a need. As the hosts went to Jerusalem, they fell together in great companies and sang or chanted to music the "Songs of Degrees," as they climbed the heights toward the City of David. In the Epistle to the He-

brews, we learn that "psalms, hymns, and spiritual songs" were an accepted part of their meetings. Through the slowly formed rituals of both the Eastern and Western Churches, vast and impressive music grew apace in the sonorous and sumptuous services. Such musicians as Bach and Handel would never have become great had not the demands of the Christian religion called out their powers. The Reformation, headed by Luther, and the Revival, headed by Wesley, required and was greatly promoted in its spread by the use of music. In recent years, Moody would scarcely have risen to his great height of holy influence without his Sankey. It is not merely by chance, but because of their joint work in a great and holy movement that we so easily link the names of Moody and Sankey, Torrey and Alexander.

To emphasize the mutual debt between music and the public expression of religion, and also to emphasize the fact that the person who, in the division of church labor, comes to the leadership in music, is appointed to a high and holy business, which will do much to determine whether the hour of worship is a spiritual uplift or a cold, formal performance as spiritually helpful as a lecture on icebergs, or an evening at the opera. In these modern times, the organist or chief musician is usually paid a money price. In some churches, the good, devoted member still fills the place with no money consideration, and with little encouragement by word and, sometimes, with many "kicks." God bless the faithful men and women who, in small churches, take the burden of music without compensation! Devoted, faithful, wishing to do their best, let us put honor such as we believe the Lord does upon those who sing or play week in and week out, without thought of recognition or reward, and who sometimes make otherwise impossible service a possibility.

Every one who is a leader, singer, or player in the public worship in God's house should say, "I am Christ's minister in this."—*The Presbyterian.*

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## PRAYER NEEDED

A note was found by a minister upon his pulpit one morning which read: "The prayers of this congregation are requested for a man who is growing rich."

*The prayers of congregations are always needed for those who are growing into riches, leisure, culture, opportunity for travel, or intellectual brilliancy.—S. S. Times.*

\* \* \*

## TRUSTING GOD

A passenger on an ocean liner asked of the Scotch chief engineer, "Do you slow down much nowadays in a fog?" "Oh, yes, dead slow when the fog is thick. But in a fog like this one we've been in, the men on the bridge can see right out over it and they can see any lights beyond."

Whether the fog be a light mist, or a heavy, dark blanket, shutting the ship within its streaming folds, no landsman in his right mind would suppose that he could see better or navigate more wisely than the commander on the bridge. *Yet what presumptuous, foolish landsmen we are when we think we would find satisfaction in our amateur navigation, instead of trusting to the Commander! God is doing the best He can for us. Can anything be better than that?—Philip E. Howard, in Living Through These Days.*

\* \* \*

## MAKING SAINTS OF HIS PEOPLE

Dr. G. Campbell Morgan, in a lecture, was speaking of Paul's "thorn in the flesh," and God's words to him, "My grace is sufficient for thee."

Dr. Morgan said that his friend, Samuel Chadwick, had told him this incident in his boyhood life. He was fond, like most boys, of hanging around a blacksmith's shop. He watched the blacksmith with the tongs hold a piece of iron in a fire, while with the other hand he worked the bellows to make the iron white hot. Then he took it out and laid it upon the anvil. With a small hammer he would give it a slight tap, while a big fellow on the other side would come down on it with a sledge hammer.

One day he said to the blacksmith, "You don't do much good with that little hammer, do you?" The blacksmith laughed as he replied, "Not much; I only show the big fellow where to hit with the sledge hammer."

Dr. Chadwick, commenting on this incident, said, "I tell you, God makes the devil sweat to make saints of his people."

*The sledge hammer blows can only descend by God's permission, and where he indicates. There was given to Paul the thorn in the flesh, the messenger of Satan to buffet him. It was God's gift for his sanctification to make him grow in grace.—Earnest Worker.*

## PROPER CURIOSITY

A great deal has been said against curiosity. Early traditions, legends, and stories are full of warnings of its dangers. Bluebeard's wife, Paul Pry, and Peeping Tom are held up as examples to be shunned. The Norse legends tell of a woman who rashly disturbed the grave of a hero to obtain his sword and was consumed by the flames which surrounded the enchanted blade. As a rule, parents warn their children against too great a desire to know "the why and the wherefore" of everything.

Yet the world owes much to its curious people. Curiosity has sent into adventurous enterprises a long succession of travelers, from Marco Polo and Columbus to Perry and Lindbergh.

There is, however, no curiosity that brings such blessings as that shown by Zacchaeus when he "sought to see Jesus." *It is sad to see men and women so curious about trivial matters and so careless in regard to the salvation of their souls.—Westminster Teacher.*

\* \* \*

## THE NIAGARA WIRE-WALKER

Half a century ago a man was to walk a wire across Niagara Falls with another man on his shoulders. After weeks of preliminary practice, as the final moment for the event drew near, the ropewalker cautioned his young colleague in words like these: "We are about to risk our lives. I am to walk the wire. The whole responsibility is mine. You have nothing to do but match my movements. If I sway to the left, let yourself sway with me. If I sway to the right, do the same. Under no circumstances try to save yourself, for there must be only one will in this adventure, and that will is mine. You must submerge yours to insure harmony, for without perfect unison we are both lost. There is only one thing for you to do—sway with me."

As they drew near the opposite side, the unexpected happened. The long vibration of the wire broke in the center into two, and each of these broke again into two, and so on, according to the law of vibration, until the shortened wavelike movements became so violent that the man could scarcely keep his feet where he placed them. It was a perilous moment, but the feat was accomplished, and the spectacular escapade was a success, holding a place on the first page of the newspapers.

After this, the young man who had played a secondary part settled down to private life, married, become an active leader in Christian Endeavor and an elder in the Presbyterian Church. And he used to say: "I learned more religion on the wire that day than in all my life. I learned that the only sane and safe way to live is to sway with God."—Frank S. Arnold, in *Through Nature to Nature's God*.

## THE GENEROUS GIVER

A poor woman stood at a gate and looked over into the vineyard. "Would you like some grapes?" asked the proprietor. "I should be very thankful," replied the woman. "Then bring your basket."

Quickly the basket was brought to the gate. The owner took it and was gone a long time among the vines, till the woman became discouraged, thinking that he was not coming again. At last he returned with the basket heaped full. "I have made you wait a good while," he said, "but you know the longer you have to wait the better the grapes and the more."

So it sometimes is in prayer. *We bring our empty vessel to God and pass it over the gate of prayer to Him. He seems to be delaying a long time, and sometimes faith faints with waiting. But at last He comes, and our basket is heaped full with luscious blessings. He waited long that He might bring us a better and fuller measure.—J. R. Miller.*

\* \* \*

## LOVE CONQUERS

A great sculptor in Italy, Vincenzo Gemito, was acknowledged to be one of the leading artists of his time. He was given a commission by King Humbert and Queen Marguerita to make some beautiful things for their palace. The queen desired a silver centerpiece for the dinner table. Gemito made a lovely design, and was ready to cast the group in silver. But a few state officials, in opposition to the king and queen, refused to make the necessary grant of money.

Gemito went as far as his means would permit, but he needed more money in order that he might complete his work. He applied at the office of the treasurer for the money, but it was said that they were not on friendly terms with the king and queen and his application was refused.

Day after day, week after week, and month after month he received no favorable response. He became so impoverished that he was utterly discouraged. For nearly twenty years he was unable to go on with any of his work because of mental unbalance. But his daughter married a young man who was also preparing to do the same kind of work that the great sculptor, her father, had been doing. Knowing how great an artist his father-in-law was, the young man asked him to teach him. So the aged sculpture began to teach his son-in-law. They surrounded the aged man with love and gentleness.

Little by little his old time skill came back. Finally, he was able to do as high a quality of work as he did before the great catastrophe twenty years previous. In Italy today it is said he is considered the leading sculptor of the nation. His strength has been renewed, through the kindness and love of members of his own family who recognized the power that was in him, long in abeyance.

*If, then, a daughter and a son-in-law, being imperfect, knew how to encourage one who had lost hope so that his old time skill came back, how much more shall our Heavenly Father renew the strength of those who wait upon Him according to his Word!—Don O. Shelton, in Guidance Through Life's Contradictions.*

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## VERBAL INSPIRATION

J. B. C., Olney, Ill.

**Question:** Give some Scripture proofs of the verbal inspiration of the Bible.

**Answer:** Exodus 4:10-12; II Samuel 23:1, 2; Jeremiah 1:6-9; Daniel 12:8, 9; Matthew 10:20; 12:36; John 12:49; Acts 1:16; I Corinthians 2:12, 13; II Corinthians 1:4-6; II Timothy 1:13; II Peter 1:21; Revelation 22:18, 19.

## CHIEF MISSION OF THE CHURCH

R. B. W., North Little Rock, Ark.

**Question:** What is the primary mission of the Church?

**Answer:** Jesus Christ came to seek and to save the lost (Luke 19:10), and this is also the chief work committed to the Church during His absence (Acts 1:8).

## ESCAPING THE TRIBULATION

J. E. D., Painesville, Ohio

**Question:** Do not II Thessalonians 1:7, 8 and II Peter 3:10-14 teach that the Church will pass through the Great Tribulation?

**Answer:** Read both passages in the Revised Version. They both refer to the Day of the Lord, which will be inaugurated when Christ returns in visible glory to execute judgment. The Church will have been caught up before that time (I Thess. 4:16-18).

## DANGEROUS ADDITION AND SUBTRACTION

M. T., Chicago, Ill.

**Question:** To whom and to what does the warning in Revelation 22:18, 19 apply?

**Answer:** The book referred to is the book of Revelation which John was just completing. But although referring primarily to the Apocalypse, it holds equally for any portion of the Bible. The solemn warning is against anyone who deliberately adds to, or subtracts from, what is written in God's Word, especially the one who tampers in any way with the words of prophecy, which are as a lamp shining in a dark place (II Pet. 1:19).

## BELIEFS OF MODERNISTS

I. B. H., Mount Ayr, Ia.

**Question:** What constitutes a modernist?

**Answer:** There are many shades of Modernism. In general modernists claim to be Christians, use the language of Christians with a different meaning, but deny the fundamental facts and beliefs of Christianity. They do so because they no longer look upon the Bible as the Word of God, hence its teachings are no longer credible and authoritative.

## THREE GODS OR ONE

F. A. C., Des Moines, Ia.

**Question:** I believe that God is one but exists in three persons. Is not the three-Gods-teaching polytheistic?

**Answer:** The Bible teaches that God is one in three and three in one. That is, there are three persons in the Godhead, but not three Gods in the Godhead. God is one in essence, or substance, in which subsist the three persons. They unite in the Godhead and do not exist separately nor act independently. Each is in the other two, and the other two in each. Thus there is diversity in unity.

## EDEN A REALITY

T. T. W. S., University, Va.

**Question:** Was the "tree of the knowledge of good and evil" located in the Garden of Eden, an actual tree, or was it only symbolic, alluding to the sex question, as some modernistic preachers are claiming?

**Answer:** The sex question is entirely ruled out by the command of the Creator to our first parents (Gen. 1:28). Eden was a real country, one of several (Gen. 2:8-13), and the Garden of Eden was a real garden, having real water and actual trees. Man was free to eat of every tree of the garden with one exception (Gen. 2:16, 17). That forbidden tree bore actual fruit, for it was seen, picked, handled, and eaten (3:6).

## THE WAY OF SALVATION

W. J. F., Kansas City, Mo.

**Questions:** (1) Does a person reared in the Church since childhood need to be converted? (2) Is not the Bible a sufficient guide to salvation? (3) What is the Roman Catholic way of salvation?

**Answers:** (1) The Church ought to teach one of its children the way of salvation, but often there is failure here. Mere knowledge of how to be saved does not in itself save a person. Only God saves, and He does so through a personal acceptance of Jesus Christ as Saviour. (2) Not only is the Bible a sufficient guide, but it is the only guide, for it tells of the only name under heaven whereby men can be saved (Acts 4:12). (3) Theoretically, Roman Catholics exalt the Cross and make much of the shed blood of Jesus, but although Romanism teaches that the atonement satisfied God's justice and thus made salvation possible, it also "insists upon a co-operating and completing satisfaction on the part of man." Good works and penances play an important part in the Romanist's way of salvation. It is also necessary to be a member of that particular Church and to do as that Church commands.

## ETERNAL PUNISHMENT OR ANNIHILATION

L. L. T., Bessemer City, N. C.

**Question:** Do not Revelation 20:10 and 21:8 teach the eternal punishment of the Beast and the False Prophet, but eternal death, or annihilation, for wicked people?

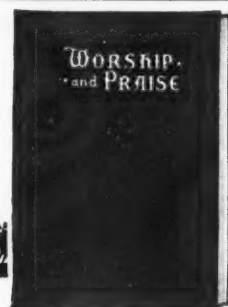
**Answer:** The Beast and the False Prophet were themselves men, who already had been tormented day and night during the thousand years, and their place of torment, the lake of fire and brimstone, is not changed when Satan is cast into it. Since two men were not annihilated, why argue that all other wicked men who are cast into the same place of torment, will be? The second death and the lake of fire and brimstone are identical (20:14). It consumes, but does not 'destroy' the wicked. We do not contend for literal fires, of course. The Devil is a spirit, and only spirits can suffer "for ever and ever."

## SPIRITISM

C. M. C., Galva, Ill.

**Question:** What is Spiritualism? Does it hinder one from being a Christian? Will it draw one away from Christ?

**Answer:** Spiritualism has come to mean the beliefs and practices of those who attribute certain physical phenomena, such as table rappings, tipplings, etc., to the presence of the spirits of the departed, who can through mediums be consulted about present problems and the unseen world. It is closely allied to ancient necro-



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mancy, or the art of predicting future events by communication with the dead. The National Spiritualistic Association claims that Spiritualism is a science, a philosophy, and a religion. As a religion, it is naturalistic and antichristian. Hence no Christian should have anything whatsoever to do with it. There is no spiritual help in it, while upon the other hand it will prove to be positively harmful. We have good reason to believe that these spirits of the dead are evil spirits who impersonate them. The Bible forbids all such intercourse (Lev. 19:31; 20:6, 27; I Chron. 10:13; Isa. 8:19; I Tim. 4:1; John 14:6). Much has been written to expose the falsity and the danger of Spiritualism. For example, see *Spiritualism*, by W. E. Biederwolf (fifteen cents).

### ROMANS 11

K. J. M., Tacoma, Wash.

**Questions:** (1) Do verses 27-29 of Romans 11 teach that God's covenants with "the fathers" are still intact? (2) Are the Jews saved by faith, or is their salvation dependent upon the return of Jesus Christ (vv. 23, 26)? (3) Does "all Israel" in verse 26 mean all who believe as Abraham believed? (4) What is meant by "until the fulness of the Gentiles be come in"?

**Answers:** (1) They most certainly do so teach, though during the present time of Israel's rejection they are held in abeyance (Deut. 4:31). (2) Individually they are saved by grace through faith, just as we Gentiles are, but this does not conflict with the corporate salvation of the nation when Christ returns to establish His earthly kingdom. (3) "Israel" here means the nation of Israel, the natural descendants of Jacob, as the latter part of the verse plainly teaches. (4) The "fulness of the Gentiles" means that all the Gentiles who are going to be saved before Christ comes will have been saved. Then the present partial blindness of Israel will cease.

### THE BOOK OF LIFE

E. S. H., Larani, Ohio.

**Question:** What is the "book of life," and what does it mean? See especially Revelation 3:5.

**Answer:** In various portions of the Bible God is represented as keeping books, just as man does. Not for His own assistance, of course, but in symbolical language man is taught that God deals justly with us, for His records are accurate. Moses is the first to mention such a book (Exod. 32:32-34). But the context here leads us to believe that Moses had in mind not his future life, but was asking for the end of his own earthly life lest he should see God destroy the nation. Psalm 69:28 seems likewise to refer to the ending of one's natural life. But in the New Testament a number of passages evidently refer to the next life. For example, when the seventy reported to Jesus that even the demons had been subject unto them, He replied, "Rejoice rather that your names are written in heaven" (Luke 10:20). The apostle Paul refers to his fellow laborers as those "whose names are in the book of

life" (Phil. 4:3). But the expression is more frequently used in the Apocalypse, where it occurs no less than five times (3:5; 13:8; 17:8; 20:15; 21:27). In all of these references those redeemed by the blood of the Lamb find words of comfort and assurance, with the possible exception of the first. But does not Revelation 3:5 give to overcomers both a negative and a positive assurance of the eternal favor and blessing of our Saviour and Keeper? This verse stands in contrast with the condemnation in the first verse: "I know thy works, that thou hast a name that thou livest and art dead." Some prominent "names" in the local church may, by a fair show of good works, appear to have been written in the book of life, but only those chosen by God from the foundation of the world (17:8) have any right to the assurance of God's elect.

### FORETELLING THE FUTURE

A. H. F., Lock Haven, Pa.

**Question:** Are the divination and soothsaying mentioned in the Bible the same as our modern fortune telling? If so, why forbidden?

**Answer:** In so far as the art or practice of foretelling the future is involved, they are practically the same. They are false ways of prying into the future in the attempt to learn unrevealed events in order to shape the life so as to profit thereby. They who devote themselves to these forbidden practices do so for "filthy lucre's" sake. The business is often highly remunerated, we understand, for they who consult fortune tellers are not always the poor and ignorant. Superstition may prevail in high life as well as in low. The true prophet of God spake from conviction the message God had given him and frequently had to suffer for his courage. This unwholesome prying into the future is forbidden by God (Deut. 18:9-14) and is an

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**Question:** Will you kindly give the true interpretation of the following texts: (1) II Peter 2:20, 21; (2) I Corinthians 9:27; (3) John 15:2, 6? Does the Greek alter the meanings as given in the Revised Version?

**Answer:** In each case the translations in the Revised Version conform to the Greek text. (1) The apostle is here dealing with apostate false teachers (see vv. 1-19). These men had "full knowledge" of the way of righteousness and for a time seem to have profited by that knowledge in so far as their conduct was concerned, but later turned back to corrupt ways of the world. They had "believed unto righteousness" (Rom. 10:10), but having never experienced salvation their state became hopeless, for they "loved darkness rather than light" (John 3:19). Men may have full knowledge of Christ and the way of salvation, yet reject the light given to them and remain under the wrath of God (John 3:36). (2) Mere knowledge, even though true, cannot save any man. The apostle is not here dealing with salvation, but with rewards. The figure of the race and its prizes, or crowns, clearly show this. Eternal life is a free gift, but we may so run the Christian course as to fail of obtaining any crown, or reward for service (I Cor. 3:13, 14) and for this reason be rejected, or disapproved. It has been pointed out that although a Greek athlete might fail to gain the prize, he did not thereby lose his citizenship. Likewise, though the Christian may be disqualified so far as crowns are concerned, this does not deprive him of his heavenly citizenship (Phil. 3:20, R. V.), for this depends upon grace, not upon self-effort. (3) Nothing but fruit-bearing is the test of approved union with the Vine. The branches which never have borne fruit, having nothing but leaves, correspond to the mere external professors, who are in the Vine only apparently. God knows the true branches from the false. Verse 6 reveals the judgment awaiting

false professors of Christianity. Having only a loose or temporary attachment to Christ, sooner or later that union is severed. The branch then withers and dies, and men behold its worthless character. The connection with Christ had not been vital, but merely formal. But should it be insisted that these fruitless branches were in Christ in a real sense, then the warning is for all Christians to take heed to themselves and see to it that their union with Christ be fully maintained, lest anyone of them should temporarily apostatize. While the final apostasy of the true Christian is unsupposable (John 10:28, 29), yet it should be warned against, even as Paul warned all to remain aboard the ship, although he had been told in the vision that not one of them would perish (Acts 27:24, 31, 34).

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(Continued from page 254)

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### 'The War in the Churches'

appearing a few years ago in the *World's Work*. He quoted from an article of mine that had appeared in the *MOODY MONTHLY*. Up to that time I had not called myself a fundamentalist, but I am glad to retain the label. I know that modernists find pleasure in wrongly accusing us of keeping our minds hermetically sealed against all new knowledge and science; I know that our position is constantly misrepresented; I know that we are stigmatized as back-numbers, medievalists, obscurantists, and what not. But let it be remembered that 'no man who can demonstrate his position by scientific certainties ever hangs it upon a claim of intellectual superiority.' I am confident that in time the facts will out and that those who study the Bible for themselves and gladly throw in their lot with the Man of Golgotha will be able to hear the clear voice of God above all the distracting and deceptive din of modern skepticism and unbelief."

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# International Uniform Sunday-school Lessons

P. B. Fitzwater

January 11

## The Childhood of Jesus Luke 2:40-52

Golden Text:—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

### I. Jesus Growing (v. 40).

While Jesus was as to His personality God, yet His deity did not interfere with His development as a human being. The processes of His physical, mental, and spiritual growth were the same as those of any normal human being.

#### 1. "Grew and Waxed Strong."

It was necessary for His body to develop. His brain, nerves, and muscles must not only attain unto the proper size, but must come to act in unison, become correlated.

#### 2. "Filled with Wisdom."

Like most children His training was largely in the hands of His mother. Judging by her song of praise when the divine favor was announced as coming upon her, she was a Bible woman; that is, thoroughly versed in the Scriptures. She was, therefore, a suitable teacher for such a child. The mother who realizes her responsibility will take to heart the task of teaching and training her child. She, no doubt, taught Him to commit to memory Bible verses and taught Him the great stories of the Old Testament, from the creation through the patriarchs and prophets. It seems that it was customary among the Jews at the age of six years to send the child to the synagogue school where the Old Testament was the textbook with comments by the rabbis.

#### 3. "And the Grace of God Was upon Him."

By the grace of God, doubtless, is meant God's loving favor and tender care. Because of the divine grace being upon Him, we may be sure that He was a model for His associates in and around Nazareth.

### II. Jesus Tarrying Behind at Jerusalem (vv. 41-43).

At the age of twelve years the Jewish child took his place as a worshiper in the Temple. He was then considered "a child of the law." Being thoroughly conscious of His mission, when His mother and Joseph were returning from attendance at the Passover, Jesus tarried behind in the Temple and inquired into the meaning of the ordinance of God's house. He had an alert eager mind which inquired after truth, especially the truth concerning His Father's house. His heart yearned for His Father.

### III. Jesus Found in the Temple (vv. 44-47).

When His mother and Joseph had gone some distance on the return journey, they perceived that Jesus was not with them and sought for Him among their kinsfolk and acquaintances. Not finding Him there,

they returned to Jerusalem where they found Him in the Temple.

#### 1. He Was Sitting (v. 46).

This shows that He was no passing visitor or sight-seer. He was perfectly at home in His Father's house.

#### 2. He Was Hearing the Teachers of God's Word (v. 46).

This shows that He was eager to learn God's will.

#### 3. He Asked Questions (v. 46).

His growing mind was inquisitive. It more than received what was taught; it inquired after, reached out after truth.

#### 4. He Answered Questions (v. 47).

His answers showed such great wisdom that He astonished those who heard Him. However, we should not surmise that He was purposely displaying His wisdom. It was not an exhibition of His divine wisdom, but the expression of the workings of a perfect human mind suffused by the Holy Spirit.

### IV. Mary's Complaint (vv. 48-50).

#### 1. Her Question (v. 48).

"Why hast thou dealt thus with us?" She remonstrated with Him for His behavior.

#### 2. Jesus' Reply (v. 49).

He replied to her question in a dignified yet tender manner. He made no apology, thus indicating that He was more than merely the son of Mary. God was His Father.

#### 3. Mary Acquiesced in His Revelation of Himself (v. 51).

She did not understand all these things, but as a wise mother, she kept them in her heart.

### V. Jesus' Obedience (v. 51).

Though He was fully conscious of His divine being and mission, He lived a life of filial obedience, thus teaching us that obedience to parents is pleasing to God and a duty which will be discharged faithfully by those who have the Spirit of Jesus Christ.

### VI. Jesus' Development (v. 52).

#### 1. Mental.

"Increased in wisdom." Although the divine nature was united with the human, the human was left free to develop as a normal human mind.

#### 2. Physical.

He increased in stature. This shows that His body developed according to the laws of a normal human being.

#### 3. Spiritual.

He increased in favor with God and man. As His mind increased and His apprehension of God became more full, the divine being could more fully express Himself through Him, and as the perfect life was lived, men could recognize in Him superior qualities, and therefore their hearts would open to Him.

January 18

## The Ministry of John the Baptist Luke 3

Golden Text:—Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.—Luke 3:8.

### I. The Degeneracy of the Times (vv. 1, 2).

The Jews had sunk to a very low level of civil, moral, and religious life. Luke carefully enumerates the civil and religious rulers in order to show the profligacy of the times and therefore the need of a messenger to call the people back to God and virtue. Caesar has been described as "talented, ambitious, cruel, licentious, infamous, inhuman." Civil rule was divided between four of Rome's vassals. Pontius Pilate a little later attained notoriety by unjustly and in a cowardly manner condemning Jesus to death. Herod, the son of Herod the Great, was a murderer. Annas and Caiaphas were corrupt ecclesiastical rulers. The word of God came to John at such a time as this. The political, moral, and religious affairs of the world today strongly seek for a John the Baptist to call it to repentance.

### II. The Nature of John's Ministry (vv. 3-6).

In the wilderness John underwent a discipline which fitted him for his task. While there he heard the call of God and came forth with a divine message. Out of the wilderness John flashed forth, preaching the baptism of repentance for the remission of sins (v. 3). The baptism was a sign of repentance. His ministry is declared to be a fulfillment of Isaiah's prophecy. He is described as one calling upon the nation to prepare for the coming of the Messiah. This ministry was to prepare the way for His first coming. Now after centuries the world is not ready for their coming King. The only hope for the world is God's salvation through Jesus Christ. The valleys of righteousness need to be filled. The mountains and hills of sin need to be brought low. The crooked ways of commerce need to be straightened, and the rough ways of society and nations need to be smoothed. Let men accept Jesus Christ and all war and contention will end. Men will then love each other instead of hating each other. They will then co-operate in helpful service instead of seeking to destroy each other.

### III. The Content of John's Message (vv. 7-18).

#### 1. A Denunciation of Sin (vv. 7, 8).

He called the people "a generation of vipers." He charged them with being essentially wicked and deceitful. Knowing the subtle hypocrisy of these Jews, he demanded evidence of their sincerity. The genuineness of their repentance was to be demonstrated by their works.

#### 2. An Announcement of Judgment (v. 9).

He declared that the axe was laid at the root of the tree and that the tree not bringing forth fruit was to be hewn down and

Moody Bible Institute Monthly



cast into the fire. John made it very plain that for their sins they should be called into judgment. To be brought face to face with judgment has a sobering effect upon men. Paul's preaching of a judgment to come made Felix tremble (Acts 24:25). While John preached sin and judgment, he accompanied it with the assurance of pardon on condition of repentance. There is great need of this kind of preaching today.

3. Instructions to the Inquirers (vv. 10-14).

a. The people (vv. 10, 11).

Each man was to turn from his besetting sin and show love and kindness to his fellowmen. Clothing and food were to be given to those who had need. The people were to turn from a life of selfishness and greed and to do unto others as they would be done by.

b. Publicans (vv. 12, 13).

These taxgatherers who were guilty of greed and oppression were not asked to give up their occupation, but to exact only that which was appointed by law.

c. The soldiers (v. 14).

These were probably the policemen of that day, at least men on military duty. They were to refrain from false accusation and violence to men, and to be content with their wages.

4. Testimony to Jesus (vv. 15-18).

The people were musing in their hearts as to whether John was indeed the Messiah. When John perceived this he, with fine humility, declared that his mission was so lowly in comparison with that of Christ that he would be unworthy to perform the menial act of a slave in loosing the latchet of His shoes. John baptized with water, but Christ would baptize with the Holy Ghost and with fire. Water was a material element and at best was only symbolic, but Jesus would exert upon their souls the divine cleansing and quickening power. He showed that Christ would come with mighty power to punish the wicked and impenitent even separating them as chaff from the wheat, gathering the wheat into the granary and burning up the chaff.

**IV. John's Imprisonment (vv. 19, 20).**

Because of his reproof of Herod for his lewdness and other sins, John went to the dungeon and eventually was beheaded. God's faithful prophets are usually despised by the world, even imprisoned, burned, and beheaded.

**January 25**

**Jesus Tempted  
Luke 4:1-13**

Golden Text:—For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—Hebrews 2:18.

**I. The Place (v. 1).**

The wilderness of Judea. The first man Adam was tempted in a garden with the most pleasant surroundings. The second man, Jesus Christ, was tempted in a barren wilderness, surrounded by wild beasts (Mark 1:13). Adam shamefully failed, involving the whole race in ruin (Rom. 5:12). Christ gloriously triumphed, bringing justification of life as a free gift upon all who believe (Rom. 5:18). The tempta-

tion continued for forty days. Jesus was so intensely engaged in the struggle with Satan that He had not time to eat.

**II. The Purpose (v. 1).**

Christ was led into the wilderness by the Holy Spirit. His temptation was Messianic. Men today are not tempted as He was, but the same methods are employed by the evil one. During the eighteen years of retirement Satan no doubt tempted Christ like he tempts us. As a carpenter He was no doubt tempted by Satan to do imperfect work and use unsound material. Satan did not take the initiative in this temptation. The Holy Spirit, not the Devil, led Jesus into temptation. Satan, no doubt, would have gladly escaped this hour, but the time had come for the Redeemer to en-

ter upon His mediatorial work. Therefore, He went from the place of anointing and heavenly recognition as the Son of God to meet and to spoil the enemy of God and man (Heb. 2:14). Satan was dragged into this conflict. Satan is a real personal being, filled with cunning and malice.

1. It Was Not a Preparation for His Work, but Rather His First Conflict with the Enemy.

In His baptism we have the symbolic act of the dedication of Himself to the work of redemption through the work of the Cross, the making full a righteousness. In the temptation in the wilderness, Christ the Strong Man is spoiling the enemy.

2. It Was Not to See if Christ Would Stand Fast, as to Whether He Would Fail under the Most Crucial Test.

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III. The Method (vv. 2-12).

Christ as the world's Redeemer sustained a three-fold relation—Son of man, Son of God, and Messiah. Therefore, Satan made each one a ground of attack.

1. As Son of Man (vv. 2-4).

Satan made his first assault upon Him as a man by appealing to the instinct of hunger. Satan urged Him to use His divine power to convert stones into bread. Hunger is natural and sinless. Normal human life experiences hunger. The fasting which counts with God is that which results from taking to heart God's work and doing it so that physical hunger does not come into evidence. The temptation lay in satisfying a right hunger in a wrong way. To have yielded in this case, though His hunger was desperate, would have been to renounce the human limitations which He had taken for our sakes. To use divine power to satisfy human needs would have been to fail as Saviour and Redeemer. To do right in a wrong way is to sin. In the incarnation Christ identified Himself with humanity. In this supreme hour of testing He chose to abide in fellowship with man.

2. Messiah (vv. 5-8).

Here the temptation was to grasp His rightful dominions by false means. The Devil offered to surrender unto Him the world if He would adopt his methods, would worship him. The force of this temptation was in the fact that the kingdoms of the world are Christ's by God's covenant with Him. Satan has forfeited his right to rule. God's method by which Jesus was to possess the world was His sacrificial death on the cross. The temptation which Satan is thrusting upon the Church today is to get possession by other means than the cross. To resort to worldly means in doing the Lord's work is to fall into the hands of the tempter today. To depart from unswerving loyalty to God and His Word is to fall into Satan's snare. To bid for power by worldly means is to follow after the enemy. To worship the Devil would be to set up his kingdom.

3. As the Son of God (vv. 9-12).

Here Satan tries to induce Christ to presume upon God's care. He quoted a Messianic Psalm to induce Him to so act. To do the spectacular thing in order to get notice is to fall into Satan's temptation. For Jesus to have placed Himself in danger in order to get God's special help in delivering Him would have been to sin. To test God as to whether He will keep His promise is the greatest distrust. It is to sin and to fall. To put one's self in moral and spiritual peril in order to test God's

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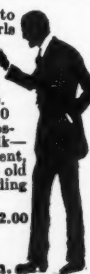
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faithfulness is to sin. Satan is never quite so dangerous as when he quotes Scripture. Beware of him when he comes with a Bible under his arm.

#### IV. Christ's Defense (vv. 4, 8, 12).

It was the Word of God. He met and repulsed the enemy with, "It is written." In the most crucial hour of the world's history Christ quoted from the book of Deuteronomy, which the rationalists of the day reject as not being fully inspired. Our defense is God's Word. It is the sword of the Spirit. May every Sunday School teacher know how to use it.

#### V. The Issue (v. 13).

Satan was vanquished. He could not stand against God's Word. If we will but trust God and use His Word, we too can be victorious.

February 1

#### Jesus, the Great Physician

Luke 4:33-44; 5:12-15, 18-26

Golden Text:—Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.—Isaiah 53:4.

#### I. Jesus Healing a Demoniac (4:33-37).

While engaged in teaching in the synagogue, Jesus was interrupted by a man who had a "spirit of an unclean devil," who cried out with a loud voice asking that he be left alone, professing knowledge of Him as the Holy One of God. Jesus rebuked the demon and compelled him to come out of the man. This was, no doubt, a case where a wicked, supernatural personal being entered into and controlled a man. At the command of Jesus the demon came out with a violent struggle. This healing shows Jesus not only gracious but powerful. He is able not only to set free those who are under the power of the Devil, but also to liberate men from lust, envy, anger, jealousy and the whole brood of diabolical passions which rule them. This manifestation of divine power amazed the people, causing them to cry out, "What a word is this."

#### II. Jesus Heals Peter's Mother-in-Law of a Great Fever (vv. 38-41).

This woman was prostrate with a great fever. They of Peter's household besought Jesus in her behalf. He rebuked the fever and it left her so that she immediately arose and ministered unto them. No earthly physician has ever been known to heal in that way. Divine healing is immediate and complete. It is most important that we distinguish between divine healing and faith healing. Faith healing is the result of the action of the mind upon the body, and is measured by the degree of the faith of the individual, while divine healing is the

action of the power of God upon the diseased one and is always complete and immediate because it is measured by the power of the Healer—God.

As a result of this manifestation of divine power, the fame of Jesus spread abroad and many sick of divers diseases were brought into Him and He healed them all, even casting out demons and forbidding them to testify of Him.

#### III. Jesus Heals a Leper (5:12-15).

Leprosy was a most loathsome and terrible disease. Because of its foulness one afflicted therewith was an outcast. Leprosy was incurable by man, therefore, the leper was regarded as hopeless and dead. In response to the leper's earnest request, Jesus touched him and bade the leprosy to depart, and immediately he was healed and cleansed. Leprosy is a type of sin. Though sin is loathsome, hideous and separating, Jesus has power to save those who come to Him by faith. He has not only power to heal but to cleanse and restore.

#### IV. Jesus Heals a Paralytic (5:18-26).

1. Watched by the Pharisees and Doctors of the Law (v. 17).

The spreading abroad of Jesus' fame only incited jealousy on the part of these men. They did not want to get too close to Him, but close enough to know what was going on. These human teachers were watching the divine Teacher.

2. The Paralytic Brought to Jesus (vv. 18, 19).

This is a fine lesson of Christian service. They could not heal the man, but being moved by sympathy they co-operated in bringing him to Jesus who could heal and restore. Their efforts in bringing the man show their willingness to go to pains and trouble to bring the needy man to Jesus.

3. The Man's Sins Forgiven (v. 20).

Jesus looked back of the paralytic to its cause—sin. The effect of his sin was before Jesus, but He proceeded to deal with the cause of it. All disease and death are the result of sin. The Lord deals first with that which was at the root of the trouble. Jesus saw the faith not only of those who brought him, but of the man himself. No doubt he saw the man's sorrow for his sins.

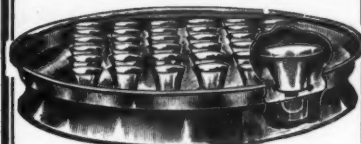
4. The Purpose of Miracles (vv. 21, 22).

The Pharisees accused Christ of blasphemy when He declared the man's sins forgiven. Jesus showed them that back of the beneficent deed to the man was the demonstration of His deity. The main purpose in the working of miracles is the authentication of the divine mission of the One performing them. The healing of the man was done by divine power. The working of the miracle was to demonstrate His authority to atone for sin and to grant forgiveness. While the divine power and authority are thus shown, the wisdom and love of God are manifest that in all cases the supernatural work is for the good of the individual.

5. The Relative Value of Physical Ills and Moral and Spiritual Maladies (vv. 23, 24).

Physical ills are less serious than the sins which cause them. In dealing with them we should follow the example of Christ and first deal with the cause.

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January, 1931



# For Sermon and Scrap Book

William Norton

## WHAT A CHRISTIAN MAY LOSE

1. Fellowship with God (I John 1:6, 7).
  2. Joy of salvation (Ps. 51:12).
  3. Liberty in the Spirit (Gal. 5:1).
  4. Victory over the flesh (self-life) (Gal. 5:16, 17; 6:6, 7).
  5. The Master's "Well done" (Matt. 25:14-30).
  6. A full reward (II John 8).
  7. A crown of life (Rev. 2:10; 3:11).
- (Distinguish between the gift of life and the crown of life.) And become "a cast-away" (disapproved) (I Cor. 9:26, 27), and "be saved, yet so as by fire" (I Cor. 3:13-15).—N. H. Camp.

## SELF-EXAMINATION II Corinthians 13:5

### (A New Year's Sermon)

*Introduction:* Take an inventory of our past year's life and labor; individually and collectively as Christians. Are we measuring up to God's standards? What is our goal? (Phil. 3:13, 14; Heb. 12:1, 2.)

#### I. The Ideal Church.

1. A liberal church (II Cor. 8:1-4).
2. A consecrated church (II Cor. 8:5).
3. A sacrificing church (Rom. 12:1, 2).

#### II. The Example of Jesus.

1. He became poor (II Cor. 8:9).
2. He gave Himself (Gal. 2:20).
3. He pleased the Father (John 8:29).

#### III. The Results of Examination.

1. More effective in service (Acts 8:4).
  2. More love for lost souls (Rom. 10:1).
  3. More love for Christ (John 21:15).
- A. E. Moore.

## A NEW YEAR DUTY

Let us go on unto perfection.—Hebrews 6:1.

Every year is a fresh beginning.

I. Let us "go on" to more knowledge. Christian knowledge lies at the foundation of Christian character. "Desire the sincere milk of the word, that ye may grow thereby."

II. Let us "go on" to richer experiences. Know, and you will feel. Feel, and you will pray. Every day of the new year could be made to bring us richer experiences of every Christian delight.

III. Let us "go on" to higher attainments. Pray, and you will aspire. First principles are important, but there are things still higher and nobler to attain—personal intimacy with Christ, the indwelling of the Holy Ghost, power in prayer, growing sensitiveness to sin. Into the mystery of things like these the Christian should be stirred with a nobler discontent to enter.

IV. Let us "go on" to a larger usefulness. Know, and you will feel. Feel, and you will pray. Pray, and you will aspire. Aspire, and you will work. Let us work for God as never before this coming year.—Selected.

## FOUR HINDRANCES TO ANSWERS TO PRAYER

1. Lack of faith (James 1:6, 7).
2. Asking amiss (James 4:3).
3. An unforgiving spirit (Mark 11:25).
4. Iniquity in heart (Ps. 66:18).—S. E. R.

## THE ALL-SUFFICIENCY OF GRACE II Corinthians 12:9

### I. "And he said unto me."

God speaks to us—

1. Through the Word.
2. By the Holy Spirit.
3. From the mouth or pen of man.

### II. "My grace is sufficient for thee."

Grace sufficient—

1. For all our sins.
2. For all our mistakes.
3. For all our temptations.
4. For all our trials and troubles.
5. For all our sorrows.

### III. "For my strength is made perfect in weakness."

God works through us when we are broken and plastic in His hands—

1. Weak and submissive.
2. Weak and willing.—J. J. Ehrstein.

## THE WINNING OF THE FIRST DISCIPLES

John 1:35-51

*Introduction:* In the first chapter of John's Gospel we have record of the various influences which were brought to bear in the winning of Christ's first disciples.

### I. Preaching Influence Won John and Andrew (vv. 35-39).

1. John's witness to Christ as the world's Redeemer (vv. 35, 36).
2. The two disciples sought Christ (vv. 37-39).
3. The two disciples found Christ (v. 39).

### II. Family Influence Won Peter (vv. 40-42).

1. Andrew finds and brings Peter to Christ (vv. 40-42).
2. Christ gives Peter a new name (v. 42).

### III. Personal Influence Won Philip (v. 43).

1. Jesus findeth Philip in Galilee (v. 43).
2. Jesus' command to "follow him" (v. 43).

### IV. Friendly Influence Won Nathanael (vv. 44-51).

1. Philip finds and brings Nathanael to Christ (vv. 44-46).
2. Jesus reveals Himself to Nathanael (vv. 47, 48).
3. Nathanael's expression and assurance of salvation (vv. 49-51).

*Conclusion:* You who have experienced the joy of salvation have it within your power to win others to Christ, by applying your influence along these same methods.—R. W. Van Anda.

## JESUS THE WAY

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

### Introduction:

Jesus not merely the Way-shower, but the Way.

Jesus not merely the Truth-teller, but the Truth.

Jesus not merely the Light-giver, but the Light.

Jesus is the Way to:

I. *Plenteous Pardon* (Isa. 55:7; cf. Matt. 26:28).

II. *Perfect Peace* (John 14:27; cf. Col. 1:20).

III. *Personal Purity* (John 3:2, 3).

IV. *Perpetual Provision* (Phil. 4:19).

V. *Prepared Paradise* (John 14:1-3).  
—Elmer E. Tiedt.

## SIN AND ITS EFFECTS

Judges 16:4-31

*Introduction:* Story of Samson, illustrating the blinding, binding and grinding effects of sin (v. 21).

### I. Compromising with Sin.

1. First compromise (v. 7).
2. Second compromise (v. 11).
3. Third compromise (v. 13).
4. The constantly enticing and alluring power of sin (vv. 15, 16).
5. Fourth compromise (v. 17).
6. His awful fall (vv. 19, 20).

### II. The Blinding of Sin.

("Put out his eyes," v. 21.)

1. Lost are blinded by Satan (II Cor. 4:3, 4; Eph. 4:18).
2. Constant unbelief produces blindness (John 12:39, 40; Rom. 11:25).
3. Believers may become blind (Rev. 3:17, 18; II Peter 1:9).

### III. The Binding of Sin.

("Bound him with fetters of brass," v. 21.)

1. Bondage of sin (Rom. 6:16; 7:5, 14; Gal. 6:8).
2. Weakness of sinners ("brought him to Gaza," v. 21).
3. His enemies made sport of him (v. 25).

### IV. The Grinding of Sin.

("He did grind in the prison house," v. 21.)

1. A guilty conscience accuses (Rom. 2:15).
2. No peace to the wicked (Isa. 57:20, 21).
3. Wages of sin certain (Rom. 6:23; Num. 32:23).

### V. Restoration of the Backslider.

("The hair of his head began to grow again," v. 22.)

1. Samson called unto the Lord (v. 28; Rom. 10:13; Jer. 33:3; I John 1:9).
2. Consented to death (v. 30; Rom. 6:11; Phil. 3:10).
3. Victory through death (v. 30; Rom. 6:6; John 12:24).—Claudius Blue.

**The Readers of This Department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## A NEW YEAR'S MEDITATION

O soul of mine, be strong,  
Make this a glad new year,  
And life one grand sweet song,  
Some other life to cheer;  
No time hast thou to dream  
Or waste life's precious hour—  
While borne upon life's stream,  
Waste not thy manly dower.

Amid life's busy din,  
O soul, think not of rest;  
Great battles thou must win,  
Make this new year thy best.  
O soul of mine, be strong,  
Let noble passion sway,  
And love's triumphant song  
Make glad each passing day.

O soul of mine, be glad  
For victories thou shalt win,  
No hour should e'er be said,  
In conquest over sin.  
And should the storm at sea  
Toss thee on billowy breast,  
Let him that stilled the Galilee  
Speak words of peace and rest.

O soul of mine, be strong,  
Make brave and noble fight,  
'Gainst giant forces of the wrong,  
Stand forth for truth and right;  
May no dark hour betide,  
When stilled the victor's song,  
Or peace of God cease to abide  
This glad new year, be strong!  
—Walter Bruce Grimes.

## MANIFESTATIONS OF CHRIST'S HUMILITY

1. Birth in human form (2 Cor. 8:9). Though rich, poor.
2. Subject to parents (Luke 2:51; Col. 3:20).
3. Entering Jerusalem (Matt. 21:5).
4. Washing the disciples' feet (John 13:13, 14).
5. Eating with sinners (Matt. 9:10, 11).
6. Dying a cruel and shameful death (Phil. 2:8).—*The King's Message.*

## HE SAVED US Titus 3:3-7

A great classic salvation text.

- I. "He"—The Lord Jesus Christ.  
Revealed in the Word—
  1. As Creator of the universe.
  2. As Upholder of the worlds.
  3. As the Saviour of sinners.
- II. "Saved."  
  1. According to His mercy.
  2. By the washing of regeneration, and renewing of the Holy Spirit.
  3. Unto justification by His grace.
  4. And "heirship"—according to the hope of eternal life.
- III. "Us"—of verse three.  
  1. Foolish.
  2. Disobedient.
  3. Deceived.
  4. Serving divers lusts and pleasures.
  5. Living in malice and envy.
  6. Hateful, hating one another.—J. J. Ehrstein.

January, 1931



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### HOW TO BUILD UP THE MID-WEEK SERVICE

#### A Symposium

Three things, paramount in importance, are: 1. Recognition of the need. 2. The appeal to the people. 3. Preparation for the service.

As time advances and the need for prayer increases, it seems that our sense of the need is inclined to become duller rather than more acute. We must realize that God works through His people and this in response to their prayers. "Ye have not, because ye ask not." "Ask, and ye shall receive." The great need today is for Christians to "demonstrate" God. But many are so spiritually impoverished they are unable to do this. Pray!

Numbers of our people are so much of their time amid the commercial distractions of the world that a special appeal must be made to them not to neglect spiritual duties and privileges. The writer once prepared a sign as follows:

"HELP WANTED! MALE AND FEMALE. Fifty earnest men and women, to assist in PRAYER. Apply here ready to serve Wednesdays at 7:30 P. M."

As a direct result two strange women came to the services. Later both of them, and the son and daughter of one of them, professed faith in the Lord and united with the church.

Let the leader make faithful and prayerful preparation of heart and head for this service as well as for any service of God.—W. C. Garberson, pastor, First Baptist Church, Longmont, Colo.

I have taken various doctrinal subjects. Have given a ten-minute exposition of the theme, carefully leaving its development to the auditors. This latter I have accomplished by typing off slips with sub-topics most carefully proven by Scripture passages given on the slips. I have also briefly suggested a thought for auditor's contribution to discussion. This plan has proven both interesting and beneficial.

In addition, I have passed around slips with themes for short prayers to give the auditors pre-digested thought, for they come wearied from toil and labor in both home and business, and can scarcely be expected to do any real thinking in a moment between my discussion and the time when the meeting is "opened for them."

The above mentioned plans about triples the number who take part in the service.

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The world needs men who are free from secret faults. Most men are free from gross, public faults.—Selected.

### HOW DO YOU ADDRESS HIM?

Sanctify the Lord God in your hearts.—1 Peter 3:15.

The correct rendering here is, "Sanctify in your hearts Christ as Lord." Some object to Christians using the name "Jesus" without the title "Christ" or "Lord." They point out that "Jesus" was the human name. But this name means "Jehovah-Saviour," and is designated as "the name which is above every name." At the "name of Jesus" every knee shall bow (Phil. 2:10, 11). It is the name He still bears at the throne ("I am Jesus," Acts 26:15; Rev. 22:16).

At the same time, this name cannot be precious to one who does not sanctify Christ in the heart as Lord. This raises the question whether or not it is fitting for a devout Christian to use the name "Jesus" in a careless way. Is it fitting that we should address Him in prayer as "Jesus" without recognition of his Lordship?

It will be found that while the Gospel writers constantly speak of him as "Jesus," it is not recorded that they addressed Him as "Jesus." Even His mother is not recorded as having done so. His disciples addressed Him as "Master" or "Lord."

It is a striking thing that demons addressed Him as "Jesus" (Matt. 8:29; Mark. 1:24; 5:6; Luke 8:28). Some who knew Him only as a prophet did likewise (Mark 10:47; Luke 18:38).—The Banner.

### FIVE MINUTES AFTER DEATH

Dives and Lazarus, Luke 16

1. A new view of death.
2. A new standard of values.
3. A new view of eternal things.
4. A new relationship with our loved ones.
5. A new experience of life.—H. G. Hamilton.

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

**The Whiteside-Leonard Party** began meetings at Elimville, Ont., on November 16, and more than seventy persons have professed Christ as their Saviour.

**George Stephens** is conducting a four weeks evangelistic engagement in a large modern tabernacle in High Point, N. C. The campaign is being advertised as an interdenominational "Crusade for Christ."

**Anton Cedarholm** just closed a very successful series of revival services in the Austin Baptist Church, Chicago, Ill. There were many conversions and accessions to the church. Rev. Swaney Nelson, the pastor, said, "The whole community was stirred, many sinners were brought to Christ, and the church was awakened. It was a great revelation to me that the day of revivals is not past. Praise the Lord."

**Guy W. Green** conducted special meetings for the First Presbyterian Church of Ashland, Wis., C. L. Koons, pastor, from November 5-16. As a result of the effort fifty-two persons joined the church at one service the morning of November 16. Of these, forty-seven came by confession of faith and five by letter.

**The First Annual Convention of Evangelists and Christian Workers** will be held from January 3-10, 1931, in the Moody Memorial Church, Chicago. The convention will be a revival among revivalists with closed sessions each morning for free and frank discussions of the problems of evangelism, men, messages and methods. There will be a popular afternoon service with prominent evangelists, song leaders and workers in charge, and a great mass meeting each night at which America's foremost evangelists will bring the messages. A hotel will be engaged as convention headquarters for all workers and delegates. For further information address the International Evangelistic Association, Winona Lake, Ind.

**Ted Piper**, gospel musician, was in Omaha, Neb., during September, and St. Louis, Mo., for October and November.

**Gipsy Smith Jr.-McKee Party** recently closed a splendid meeting in Coshocton, Ohio. The choir of 200 voices rendered able assistance. The tabernacle seated 3,000 and was filled night after night. Mr. McKee said, "One of the most blessed meetings we ever experienced was on Thanksgiving morning at seven o'clock, when a tremendous crowd gathered for prayer, praise and thanksgiving. Each person brought a love gift for the poor and needy. All these articles were piled up in front of the tabernacle to be distributed later among the unemployed and needy. The Lord greatly blessed us all."



The Vom Bruch meetings in Riverside, Calif.

**Peter H. McCarthy**, superintendent of the Morning Star Mission of Joliet, Ill., sends the following report for the twenty-first year of his work: Conversions, 615; free meals, 9,572; clothing for 1,269; New Testaments, 252; Gospels, 1,200; relief to 95 families; railroad fare for 69 (mostly wayward boys and girls turned over to the mission by the police and sheriff); 309 visits to police courts and jails. During the year Mr. McCarthy spoke in sixteen churches and missions.

**O. A. Cheek**, of the Rayburn Evangelistic Party, writes, "We closed a victorious campaign in Holton, Kan., Nov. 9, with 300 converts, 89 of which were students of the high school. There were 125 young people who dedicated themselves to definite Christian service. The whole county was stirred and people came for many miles night after night." The Rayburn Party began meetings in Duncan, Okla., Sunday, November 16, in a tabernacle seating 1,500 people. It was later necessary to enlarge the building to hold the crowds. Many people accepted Christ in each service. God wonderfully blessed the work.

**Lee W. Ames** held a Bible conference

November 4-7 in the Upper Zion Baptist Church of Prospect, Pa., Rev. Ward H. Lusk, pastor. He conducted a series of meetings, November 9-23, in the First Baptist Church of Oakmont, Pa., of which Rev. H. G. Hoffman is the pastor.

**Dr. Henry W. Bromley**, of Cynthiana, Ky., and party have just closed a successful union tabernacle meeting at Alma, Mich. The *Alma Record* devotes one entire page to the campaign, and reports over five hundred inquirers. Mr. Harry E. Storrs was director of the music.

**J. C. McCaslin** recently conducted successful campaigns in the Maple Grove United Brethren Church, Rose, Kan.; the Independent Fundamental Church, Taneyville, Mo.; and the Chatham Gospel Church, St. Louis, Mo. During these meetings believers were strengthened in the faith, and approximately ninety-five people accepted Jesus Christ as their personal Saviour. Earnest prayer is requested for continued victory.

**The Harrises** conducted a fine evangelistic campaign with the First Christian Church of Denison, Tex., during the last week in November and the first week in December. Large crowds attended and great interest was shown. On December 9 they went to the First Methodist Church of Churubusco, Ind., of which W. L. Hall is pastor.

**Harry Vom Bruch** reports three hundred decisions for Christ registered in a campaign just closed at Riverside, Calif. The meetings were conducted under the auspices of the First Baptist Church of which Dr. W. W. Catherwood is pastor. A large tent seating 2,000 was packed nightly. A chorus choir under the direction of Walter R. MacDonald, with Jimmie Davis at the piano, proved a nightly attraction to the meetings. One hundred and nine definite consecrations were also registered. Many young people will enter various Christian schools to train for Christian service as a result of these meetings. There was a gracious outpouring of the Holy Spirit. Following the Riverside meeting the Vom Bruch Party went to the Street Baptist Church Tabernacle, Los Angeles, of which Carl Sweazy is pastor. The eight churches of San Jacinto Hemit Valley united for a big tent campaign with the party during December.

**Dr. and Mrs. H. P. Dunlop** celebrated their fifteenth year of evangelism in November with meetings in Port Royal, Pa. The Lord has richly blessed their ministry during these years.

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Petroff and Elsey have recently closed an engagement in the First Baptist Church of Stround, Okla., where great crowds attended and old time conviction was witnessed. Mr. Petroff and Mr. Elsey have spent three hundred and thirty-one days in meetings during 1930.

R. I. Humbert gave his Bible Chart Lectures at the First Brethren Church of Spokane, Wash., in November. Many reconsecrated themselves to a closer walk with the Lord. Interest was also manifested in memorizing Scripture, and a new determination gripped the lives of many to hide the Word in their hearts.

J. B. and Mrs. Long conducted their fourth campaign this season in the Fairview Heights Baptist Church of Inglewood, Calif., assisting the pastor, Mr. Reitz. They have closed good meetings with the pastors in Paso Robles, Atascadero and Glendale, Calif. Future meetings are scheduled for Monrovia, Glendale and Los Angeles. The Longs are in their tenth continuous season as singing evangelists, pastor's helpers, and children's workers.

The Kindigs, singing evangelists of Mattoon, Ill., report successful meetings during October and November in Robinson and Tuscola, Ill., and the Belden Avenue Baptist Church of Chicago. They have noted that during this time of depression it is easier to reach the hearts of the people with the gospel than any time during their nearly ten years in the evangelistic field. They urge churches everywhere to take advantage of this golden opportunity to plant the seed in ground that is broken up.

Paul Hutchens recently supplied the pulpit at the Santarosa (Calif.) Baptist Church, while Elden R. Farrar, song leader, assisted in an evangelistic engagement in Santacruz, Calif., at the Bridge Tabernacle. During November they conducted a union tabernacle campaign at Ceres, Calif. Large crowds attended from the very first, and twenty-one decisions were recorded at the first invitation. A choir of seventy-five voices and also a large children's choir assisted in the musical program. Two pianos played by four pianists under the leadership of Miss Helen Randall greatly assisted in the worship in song.

W. L. and Mrs. Denlinger, of Lancaster, Pa., conducted meetings in the Hanover Slagel Mission, Hanover, Pa., during three weeks of November. There were seven recorded conversions and six reconsecrations. The services were supplemented by visits to homes of the sick and unsaved. Mrs. Denlinger was in charge of the children's meetings, which were held every afternoon. Early in January Mr. and Mrs. Denlinger will go to the Grace Evangelical Church in Hanover for a three weeks engagement. The Denlingers request the prayers of the readers of this column in behalf of these meetings that the Lord may use them for the salvation of many.

Harry J. Reed, pastor of the First Baptist Church of Streator, Ill., just closed a five-weeks series of old-time revival meetings in his church. Over fifty professed conversion and eighteen were brought back into active service in the church. Practically the whole congregation was revived by the power of God. Preparation for this outpouring was made by three months of cottage prayer meetings. The large gospel chorus choir under the direction of Mrs. Reed has proved a real blessing to the church.

### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom held a Bible conference November 2-16, in the Glen Leven Presbyterian Church, Nashville, Tenn., of which Rev. W. C. Alexander, D. D., is pastor. Dr. Ostrom also conducted a series of meetings in the First Baptist Church of Hamilton, Ohio, of which Rev. J. S. Brinkman is pastor, from November 23-December 7.

C. E. Putnam writes of a very encouraging meeting held at Asheville, N. C., October 27-November 5. There were more than 100 consecrations of life.

Dr. Chas. R. Scafe held a Bible conference in Ontario, Ore., November 16-30. This conference was under the auspices of the United Presbyterian, Methodist, Baptist and Nazarene churches. The meetings were held in the United Presbyterian Church, of which Rev. D. S. Oyler, D. D., is pastor.

W. W. Shannon held a series of evangelistic meetings November 2-23 in the Baptist Church of Mount Vernon, Wash., Rev. John M. Currie, pastor.

James A. Sutherland was speaker at the Bible conference held in Birmingham, Ala., and Chattanooga, Tenn., during the month of November, and preached in the First Baptist Church of Tulsa, Okla., on November 23.

Miss Elinor Stafford Millar held meetings in St. Louis, Mo., under the auspices of the Y. W. C. A. with most encouraging results. She also addressed the Women's Missionary Society of the Baptist Church which met at the Trinity School in Louisville, Ky.

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Loren G. and Mrs. Jones went immediately from the Bible conference at Chattanooga, Tenn., to take charge of the music in a series of evangelistic meetings being held by Evangelist George Stevens at High Point, N. C.

J. E. Conant, D. D., has been in Baptist churches in the state of Mississippi for the entire month of November at Holly Springs, where Rev. A. R. Morris is pastor. Sixteen conversions were reported; at Okolona, in Rev. R. C. Riley's church, thirty-two conversions were reported. From Nov. 23-Dec. 2 he was in Jackson in the church of which Rev. Hugh M. King, D. D., is pastor.

H. M. Lintz held a series of meetings November 9-23, in the Grace Evangelical Church of Dixon, Ill., Rev. A. D. Shaffer, pastor. There were fifty who professed conversion and ten signified their intention of consecrating their lives for full time service. He began an engagement for two weeks meetings in Fennimore, Wis., on November 30, in the United Brethren Church, of which Rev. W. L. Sanford is pastor.

James F. Harrison was pulpit supply at the First Baptist Church of Kankakee, Ill., on November 23. He also addressed a young peoples' and children's meeting at which forty professed conversion. He conducted the young people's service at the Englewood Gospel Tabernacle of Chicago, November 16.

Dr. S. Edward Long held a Bible conference in Madrid, Ia., under the auspices of the Ministerial Association of that city. The meetings were held in the Christian Church, of which Rev. Clarence Defur, D. D., is pastor. Dr. Long will return in January for an engagement in this city under the same auspices. The Harrisburg Circuit of Bible classes had Dr. Long as the speaker November 23-December 2. He addressed meetings in Lebanon, Reading, Allentown and Harrisburg, Pa.

We are pleased to pass on to our readers the comment appearing in the calendar of the South Highland Presbyterian Church in regard to the Bible conference held there November 9-16:

"The meetings of the last week conducted by the Moody Bible Institute have caused most sincere praise to the Lord. The men who have spoken have all signally honored God's Word, and borne ringing testimony to the power of the Bible. All who have come under the influence of these services have been mightily helped.

"We heartily commend the Institute and its messengers to all who want to know more of the precious revelation of the Lord. Our prayers accompany these workers, and their faithful witness we shall treasure in our hearts with sweet remembrance."

The meetings were addressed by Dr. James M. Gray, Dr. Albert Sidney Johnson, Dr. H. A. Ironside, and Rev. James A. Sutherland. The music was conducted by Mr. and Mrs. Loren G. Jones.

Another commendatory word comes

January, 1931

from Rev. Calvin Bernard Waller, D. D., of the Second Baptist Church of Little Rock, Ark.:

"It was indeed a joy to have representatives of the Moody Bible Institute with us in the recent Bible conference. My people and lovers of the Word throughout the city were greatly helped by it. Upon my recommendation, our board of deacons voted unanimously to have another Bible conference next year, if the Lord wills, and to invite the Moody Bible Institute again to co-operate in putting it on." Dr. James M. Gray, Dr. L. Sale-Harrison, and Mr. A. H. Stewart were the speakers for the conference. Dr. and Mrs. E. Kaye-Smith were in charge of the music.

The Institute conducted an Interchurch Bible Conference in Tulsa, Okla., November 30 to December 7. Noon meetings were held in the First Baptist Church, Rev. Dr. Bateman, pastor, and afternoon and evening meetings in the First Methodist Episcopal Church, Rev. Dr. Hargett, pastor. The preachers and teachers were, besides Dr. Gray, Evangelist A. H. Stewart, of Guelph, Canada, and Dr. Harold Paul Sloan, of Haddonfield, New Jersey. Mr. and Mrs. Bittkofer finished the music. There were many impediments in the way of the best success, but some souls were saved, many were strengthened and a great testimony was borne to the truth.

#### FUTURE ENGAGEMENTS

Harry O. Anderson—Jan. 3-10, Chicago, Ill.; Jan. 11-26, Charlton, Ia.; Feb. 1-15, Pomona, Calif.; Feb. 22-Mar. 9, Los Angeles, Calif.; Mar. 15-Apr. 5, Oregon City, Ore.  
"The Bonney Workers"—Jan. 4-25, Pratt, Kan.; Feb. 1-15, Roanoke, Va.; Feb. 18-Mar. 8, Pittsburgh, Pa.  
Homer W. Grimes—December, Rockland, Me.; January, Concord, N. H.; February, Rutland, Vt.; March, Pittsfield, N. H.; April, Dover, N. H.  
Dr. Oscar Lowry and Party—Dec. 28-Jan. 25, Roseburg, Ore.  
Gipsy Smith—McKee Party—Jan. 5-18, Augusta, Ga.; Jan. 25-Feb. 15, Bay City, Tex.; Feb. 28-Mar. 8, Lewisburg, W. Va.; Mar. 22-Apr. 5, Knoxville, Tenn.  
Richard Nyburg—Dec. 28-Jan. 18, Uniopolis, O.; Mar. 16-Apr. 6, Cambridge, O.; May 18-June 7, Cumberland, O.  
Sara C. Palmer—Jan. 4-25, Fostoria, Mich.  
W. E. Pietsch—December, Los Angeles, Calif.; January, Shafter, Calif.; February and March, Los Angeles, Calif.; April, Montreal and New York.  
G. E. Vinaroff—Jan. 4-25, Thurmont, Md.; Jan. 26-Feb. 15, Red Lion, Pa.; Feb. 16-Mar. 1, Deerfield, Md.; Mar. 2-21, Harrisburg, Pa.; Mar. 22-Apr. 5, Akron, O.  
Harry Vom Bruch—December, San Jacinto-Hemit Valley, Calif.; January, Chicago, Ill.; February, Glendale, Calif.; March, Los Angeles, Calif.  
Paul W. White—December, Galena, Md.; January, Nappanee, Ind.  
T. A. Woods—December, Ottawa, Ont.; January, Lyn, Ont.

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and your treatment to give great relief," writes Mrs. Gaertner, Minn. "Klauser treatment for Nasal Catarrh giving satisfaction" says M. Philan. Relieves congestion. Loosens phlegm. Soothes irritation. Breaks colds. Clears head. Works quickly. Easy and pleasant to use. No sickening medicines. No choking pills. No fussy vaporizers. No bother. No inconvenience. No opiates or habit forming drugs. Beneficial fumes penetrate and reach very seat of trouble. Get further details. Write for FREE book. Filled from cover to cover with valuable information. Send name and address today. KLAUSER CHEMICAL COMPANY, 27-29 Seventeenth St., Dept. 71, TOLEDO, OHIO



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### The New Testament, Cunningham's Translation.

This translation of the New Testament is by Rev. E. E. Cunningham, M. A., formerly vicar of Llangarron, Herefordshire, England. In the making of many translations, one might come to look upon each with a degree of suspicion, as endangering some vital or revered element in the beloved Book. The attempt to make the New Testament a book of present-day colloquial speech does not merit approval. The translation in question has for its aim "to supply the general reader with a rendering which, while faithful to its original and abreast with the knowledge of the day, shall present the words of the evangelists and apostles in English as correct and clear as may be attained." So effectively is this accomplished, the reader catches at once the spirit of reverent scholarship, and finds himself engaged in sincere devotion as reading continues. More resemblance to the American Authorized Version is here found, than to the numerous one-man translations extant.

525 pages. 6¼x4½ inches. Marshall, Morgan & Scott, London and Edinburgh. \$1.75. W. M. R.

**Evolution and the Break-up of Christendom, or World Conditions Traced to Modern "Science,"** by C. Leopold Clarke, tutor in Church History and Comparative Religions, at Wickliffe Bible College, Finchley, London, N., with Foreword by W. Bell Dawson, M.A., D.Sc., M.Inst.C.E., Gold Medalist in Geology, McGill University; Engineer of the Ponts et Chaussées of France; Fellow of the Royal Society of Canada; Laureate of the Academy of Sciences, Paris.

The Foreword to this book written by so sound a Christian and so distinguished a scholar as Dr. Dawson, is a sufficient guarantee of its worth. It is dedicated to the youth of this modern age in the responsibility of its unwonted freedom to know or to leave unknown, the truth of things in nature, in history, and in God. As the Foreword says, there are probably few among intelligent Christians who can give the necessary time and attention to the discussions among scientists upon the question of evolution even if they have studied the special subjects which would enable them to do so. But this book offers another way by which that theory may be tested, because evolution carries with it a philosophy of life which undermines our most sacred beliefs and sets aside the teaching of Scripture at its foundations. This book leads us in that direction, showing as it does, that the teaching of evolution leads to Modernism, and eventually to apostasy from Christianity altogether. The viewpoint of the book is that the philosophy of evolution is thoroughly vicious, as holding out to man the hope of accomplishing some sort of salvation apart from repentance and faith in God.

It is divided into three parts showing first "Evolution in Its Essential Influences," second, "The Dilemma of Evolutionary Science," and third, "The Outworking of Evolution in Society Today." We have not read the whole of the book, but have given most of our attention to Part 3, which masses the antichristian tokens in society and reveals the Modernism and apostasy in the churches in a masterly way.

We commend the book to the serious-minded youth of our generation and to all who are set over them as teachers, either in our colleges or in the Church.

260 pages. 8¼x5½ inches. Marshall, Morgan & Scott, Ltd., London, Edinburgh. \$1.75. J. M. G.

### William Carey, Prophet to India, by Russell Olt.

Sometimes notables, concerning whom there is an abundant literature, are treated too sketchily in a short biography; this is not one of them. Church committees seeking worthy missionary information for their young people will find here a book to their liking.

128 pages. 7¼x5 inches. The Warner Press, Anderson, Ind. 75 cents. J. R. R.

### James Hannington, by J. Johnson Leak.

This, the latest issue in the publishers' series of "memories," throws into relief the salient facts of the striking career of Bishop Hannington of Equatorial Africa, lamented missionary hero and martyr. It is couched in less than ten thousand words and can be read through in an hour. A new generation has arisen of men who need the iron tonic of this narrative, rich in virtue, graphic with adventure, and in the face of danger, utterly fearless. Illuminated covers and numerous drawings enhance its attractiveness.

64 pages. 7¼x5 inches. Pickering & Inglis, London. 35 cents. J. R. R.

### Adventuring with Christ, by Arnold Hilmar Lowe, D. D.

These sermons were preached from a metropolitan pulpit to large congregations augmented by a radio audience. Each message is characterized by a clear and understandable presentation of the gospel. There is no mincing of words. The truth is told in such a manner that while it convicts to the point of hurting, there is enough of sympathetic love in the appeal to justify its earnestness. Chief characteristics of each sermon are: the devotional spirit, simplicity of style, clearness of thought, and its practical nature.

181 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75. D. A. N.

### Winning to Christ, by P. E. Burroughs, D. D.

A splendid book on evangelism, emphasizing especially the importance of personal soul-winning, commonly called personal work. The author has carefully made a brief summary of the contents of each chapter at the end, which makes it most convenient for ready reference.

The book is sound and evangelical, re-emphasizing the necessity of the new birth and other fundamental doctrines. It will be found most helpful to pastors and laymen in making them more efficient soul-winners, and will inspire the reader to greater interest and activity in seeking the lost.

188 pages. 7¼x4½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 75 cents. O. L.

### The Greatest Book in Literature, by F. E. Marsh, D. D.

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156 pages. 7¼x5 inches. The Hulbert Publishing Company, Ltd., London. 50 cents. D. A. N.

### Honoring the Deaconship, by P. E. Burroughs.

This book presents, from the Baptist point of view, a study of the diaconate emerged during the early apostolate and follows through the complexity of our modern church life. It is spiritual, practical, orderly, and helpful.

110 pages. 7¼x6 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. J. R. R.

### The Salvation of God, by George Henderson.

This little book is the substance of four addresses to young Christians by the Y. M. C. A. secretary in Natal. It consists of five chapters: The Breadth and Fullness of Salvation, The Past Tense of Salvation, The Eternal Security of the Saved, The Present Tense of Salvation, and the Future Tense of Salvation. This is a fine booklet to put into the hands of young Christians.

59 pages. 7x5 inches. G. F. Vallance, Goodmayes, Essex, England. 35 cents. P. B. F.

### The Flower of Hope, by Archibald Rutledge.

This charming essay on the cultivation of the spirit of hopefulness constitutes a number in the Comrade Series of devotional booklets. The grace and serenity of the author's manner of writing appear helpfully in this booklet, and the reader will discover paragraphs fraught with strength for the soul.

30 pages. 7¼x4¼ inches. Fleming H. Revell Company, Chicago and New York. Art boards, 60 cents. W. M. R.

### Chapters in Church History, by John W. Wayland, Ph. D.

The design of this book is to furnish a convenient textbook for classes desiring a brief course in this subject. It is especially suitable for those whose time for study is limited. A work such as this deserves a prominent place among lovers of the important field of Church History. An additional feature which ought to commend it to the reading public is the splendid bibliography and review questions following each chapter.

154 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. A. V. G.

### Jesus' Personal Campaign Among the Gentiles, by Oliver Perry Hoover.

In his introduction the author says, "It is modestly hoped that this little volume will induce others to study a neglected and obscure chapter in Jesus' personal work." This is the design which he had in mind. As the title indicates, it is a delightful recount of the work of our Lord among the great outside masses in Gentile territory. It is replete with fresh observation as we find Jesus in his contacts with the people. A complete itinerary of our Lord's work outside of Jewry is also given in outline form. The work is clear and cogent in its presentation of the subject in hand.

60 pages. 8¼x5½ inches. Richard G. Badger, The Gorham Press, Boston. J. A. V. G.

### The Adventure of the Hereafter, by Rev. William Edward Biederwolf, D.D.

This is a book of sermons, ten of them, each dealing with some phase of the theme, Death and Beyond. Dr. Biederwolf's trenchant style, his loyalty to the divine revelation, and his passion for the winning of souls to a decision for the Christian life with its immortal hope, mark every page of the book. This eminent evangelist does not adorn his messages with apt quotation, vivid illustration, and timely allusion; these become a living part of his glowing appeal. Ministers, evangelists, and teachers will find this a good book to have at hand, and the lay reader will be quickened in Christian faith.

176 pages. 7¼x5½ inches. Richard R. Smith, New York. \$1.50. W. M. R.

Moody Bible Institute Monthly

## Poems for Special Days and Occasions, compiled by Thomas Curtis Clark.

Nearly two hundred quotable poems are arranged in such orderly fashion as makes an index unnecessary. Beginning with New Year poems, the classification brings forward various special occasions in calendar progression—Lincoln's Birthday, Washington's Birthday, Lent and Easter, Mothers' Day, and so on. The public speaker, who would embellish an address with suitable verse, will turn to these pages with much appreciation.

166 pages. 7½x5¼ inches. Richard R. Smith, New York. \$1.00. W. M. R.

## Uncle Sam's Attic, by Mary Lee Davis.

The attic of course is Alaska, whose changing climate, varied topography, vast resources, and interesting people are comparatively little known. It has been left for the author in her charming style, to combine the history and geography of this great northern province in such a fascinating story that it will be read with pleasure and profit by all ages. It is an especially good book to put in the hands of the adolescent, who may store his mind with valuable facts while enjoying the fascinating narrative. The book is conveniently indexed and beautifully illustrated with many photographs.

402 pages. 8½x5½ inches. W. A. Wilde Company, Boston. \$3.50.

C. H. B.

## Christology and Criticism, by Benjamin Breckinridge Warfield.

This is the third volume in the series of the collected writings of the late world-renowned professor of theology in Princeton Seminary. The articles contained in the book are valuable from the apologetic viewpoint and would be difficult to equal.

From start to finish the author argues for the truth of Jesus Christ as God-man. He unflinchingly upholds the doctrine of the virgin birth of our Lord. He says in this respect, "Were I asked to name the three pillars on which the structure of Christianity, as taught in the New Testament in its entirety, especially rest, I could do no better than to point to these three things: the supernatural, the incarnation, redemption . . . the virgin birth of Jesus takes its significant place and has its significant part to play with respect to each one of them."

Three of the articles, The "Two Natures," Christless Christianity, and The Essence of Christianity, are of such value that ministers would do well in making a study of them. It can be taken for a truism that higher criticism has received a terrific blow from the writings of this distinguished author.

459 pages. 9½x6¼ inches. Oxford University Press, New York, \$3.50.

D. A. N.

## Africa's Dome of Mystery, by Eva Stuart-Watt, F.R.G.S.

According to its title-page, this book contains a history of the Wachagga people of Kilimanjaro, records efforts for their evangelization, and describes "a girl's pioneer climb to the crater" of Kibo, the higher of its twin glacial peaks.

Born in the land and living under the spell of its lure, Miss Stuart-Watt writes with a naturalized feeling which must give to her observations unusual values. Her style, animated and flowing with color, is well suited to arouse and sustain the reader's interest, and her observations are graphic rather than scientific. It is felt that her point of view is not always true to perspective, as when, for instance, she discusses missionary administration, and, by the same token, her belief that "an African is at his best in all respects as a servant" would scarcely prove acceptable to those who envisage him as a future citizen of his own commonwealth.

This handsome book contains thirty-six full page illustrations, two of them by the author in color, and is replete with a series of pen-and-ink sketches at chapter endings. 214 pages. 10x7½ inches. Marshall, Morgan and Scott, Ltd., London and Edinburgh. \$2.75. J. R. R.

## BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The Korean Church and the Nevius Methods," by Charles Allen Clark, D.D., Ph.D. Cloth, 278 pages, \$2.50.

"Inspiration of the Bible," by B. H. Carroll, D.D., LL.D. Cloth, 122 pages, \$1.25.

"Living Through These Days," by Philip E. Howard. Cloth, 123 pages, \$1.25.

"Forty Years on the Labrador," by Ernest H. Hayes. Cloth, 128 pages, \$1.25.

"The Life Story of Abraham Lincoln," by John D. Long. Cloth, 320 pages, \$2.50.

"Renewed by the Spirit," by Carl Knudsen. Cloth, 178 pages, \$1.50.

"African Stories," by Albert D. Helser, M.A., F.R.G.S. Cloth, 223 pages, \$1.75.

"Notes on the Revelation," by W. J. Erdman, D.D. Cloth, 102 pages, \$1.25.

"A Second Book of Bible Dramas," by William Ford Manley. Cloth, 206 pages, \$2.00.

"Life's Masterpieces," by Elwain Lincoln House, D.D. Cloth, 272 pages, \$2.00.

"The Lost Mine," by Dillon Wallace. Cloth, 288 pages, \$2.00.

Richard R. Smith, New York.

"Poems for Special Days and Occasions," compiled by Thomas Curtis Clark. Cloth, 166 pages, \$1.00.

"Greatest Thoughts on Immortality," compiled by J. Helder, A.M., Ph.D. Cloth, 183 pages, \$2.00.

"At the Foot of the Rainbow," by Margaret T. Applegarth. Cloth, 269 pages, \$1.50.

"The Monastery by the River," by G. Stanley Russell, M.A. Cloth, 107 pages, \$1.25.

"Finding Christ," by John L. Brandt, LL.D. Cloth, 97 pages, \$1.25.

"Beds of Pearls," by Robert G. Lee, D.D. Cloth, 112 pages, \$1.50.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"The Adult Department of the Sunday School," by William P. Phillips. Cloth, 244 pages, 60 cents; paper 40 cents.

"The Home and Extension Department of the Sunday School," by Joseph T. Watts. Cloth, 141 pages, 60 cents; paper 40 cents.

"Pioneering for Jesus," by Thomas S. Dunaway, D.D. Cloth, 157 pages.

"How to Teach Young People and Adults in the Sunday School," by G. S. Dobbins. Cloth, 205 pages.

"The Young People's Department of the Sunday School," by William P. Phillips and W. A. Harrell. Cloth, 240 pages.

Macmillan Company, New York.

"Mary Baker Eddy," by Rev. Lyman P. Powell, D.D. Cloth, 376 pages, \$5.00.

"Gandhi of India, His Own Story," edited by Charles F. Andrews. Cloth, 372 pages, \$2.50.

"Preparing the Way for Paul," by Frederick Milton Terwacter, Ph.D. Cloth, 165 pages, \$1.75.

"What Do Present Day Christians Believe?" by James H. Snowden. Cloth, 370 pages, \$2.50.

"Essays on Things," by William Lyon Phelps. Cloth, 296 pages, \$2.00.

"The Flames of Moscow," by Ivan Lukash, translated from the Russian by Natalie Duddington. Cloth, 474 pages, \$2.50.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.

"Why Thousand Years?" by William Masselink, Th.M., Th.D. Cloth, 224 pages, \$1.50.

"Calvinism and the Philosophy of Nature," the Stone Lectures Delivered at Princeton in 1930, by Valentine Hepp, Th.D. Cloth, 223 pages, \$1.50.

Lothrop, Lee and Shepard Company, Boston.

"The Boast of the Seminole," by D. Lange. Cloth, 271 pages, \$1.50.

Charles Scribner's Sons, New York.

"Pathways to Certainty," by William Adams Brown, Ph.D., D.D. Cloth, 293 pages, \$2.50.

"The Mind of Christ in Paul," by Frank Chamberlin Porter. Cloth, 323 pages, \$2.50.

The Dial Press, New York.

"Amazon and Andes," by K. K. Grubb. Cloth, 296 pages, \$5.00.

"Reconstructing India," by Edward Thompson. Cloth, 416 pages, \$4.00.

Union Gospel Press, Cleveland, Ohio.

"The Servant of Jehovah," by W. S. Hottel. Paper, 20 pages, 15 cents.

The Warner Press, Anderson, Ind.

"William Carey, Prophet to India," by Russell Olt. Cloth, 128 pages, 75 cents.

Harper and Brothers, New York.

"Radiant Religion," by A. Z. Conrad, Ph.D., D.D. Cloth, 162 pages, \$1.50.

D. Appleton and Company, New York.

"Experimental Chemistry," by A. Frederick Collins, F.R.A.S. Cloth, 276 pages, \$2.00.

Little, Brown and Company, Boston.

"More Heroes of Modern Adventure," by T. C. Bridges and H. Hessel Tiltman. Cloth, 266 pages, \$2.00.

Concordia Publishing House, St. Louis, Mo.

"A Christian Pedagogy," by Edward W. A. Koehler. Cloth, 260 pages, \$1.75.

Lutheran Literary Board, Burlington, Ia.

"A System of Christian Evidences," by Leander S. Keyser, A.M., D.D. Cloth, 304 pages, \$2.25.

Friendship Press, New York.

"Jumping Beans," by Robert N. McLean. Cloth, 115 pages, \$1.00.

Evangelical Press, Harrisburg, Pa.

"The Wonders of the Great Unveiling," by L. Sale-Harrison, B. D. Cloth, 144 pages, \$1.25.

System Bible Company, Chicago.

"System Bible Study," by many of the world's greatest Bible scholars. Cloth, 1252 pages.

China Inland Mission, Philadelphia.

"A Tamarisk Garden Blessed with Rain, or The Autobiography of Pastor Ren," translated and edited by Herbert Hudson Taylor and Marshall Broomhall. Cloth, 228 pages, \$1.00.

The Jewish Hope Publishing House, Los Angeles, Calif.

"From Judaism and Law to Christ and Grace," by Arthur U. Michelson. Paper, 39 pages.

Alcohol Information Committee, New York.

"When the Brewer Had the Stranglehold," by Ernest Gordon. Cloth, 285 pages, \$1.50.

Anti-Saloon League of America, Westerville, Ohio.

"Anti-Saloon League Year Book 1930," by Ernest H. Cherrington, LL.D., Litt.D. Paper, 224 pages, 75 cents; cloth, \$1.15.

Lutheran Bible Institute, Minneapolis, Minn.

"Studies in Romans," by H. G. Randolph. Paper, 87 pages.

David L. Cooper, 4417 Bernice Street, Los Angeles, Calif.

"The New Sanhedrin, or the Revision of the Trial of Jesus, and Other Prophetic Lectures," by David L. Cooper. Paper, 80 pages, 50 cents.

Albert J. Lundgren, 4252 Grace Street, Chicago.

"Am I Right or Wrong?" by Albert J. Lundgren. Studies in Bible chronology. Paper, 43 pages.

Pickering and Inglis, London.

"James Hannington," by J. Johnson Leak. Stiff cover, 64 pages, 35 cents.

"Fisher Dan and His Little Friend," by M. E. Drewsen. Cloth, 95 pages, 40 cents.

"Ruth's Roses," by Laura A. Barter-Snow. Cloth, 122 pages, 50 cents.

"Bible Outlines," by Walter Scott. Cloth, 270 pages, 75 cents.

"Similes of Our Lord," by Robert Lee. Paper, 104 pages, 35 cents.

"Similes of the Christian," by Robert Lee. Paper, 101 pages, 35 cents.

"Evolution and the Origin and State of Man," by C. F. Hogg. Paper, 32 pages, 15 cents.

"Old Time Revivals," by John Shearer. Cloth, 104 pages, 60 cents.

Thynne and Company, Ltd., London.

"Follow Me," and What It Implies," by A. St. John Thorpe, M.A. Stiff cover, 131 pages, 75 cents.

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William M. Runyan

## THE UPS AND DOWNS OF LIFE

Not often do people in this world meet the ups and downs of each day with so gracious a spirit as does our Mr. Guy M. Oaks, who for more than ten years has been interoffice messenger at the Institute. With the leather bag of no mean proportions flung over his shoulder, he moves on with promptness and at intervals so regular as could almost serve for the setting of the watch.

Mr. Oaks was asked how many up and down steps are required in making one round of the Institute. His bag loaded with important mail destined for different departments, he goes up and around and down and on, a total of three hundred and fifty-two stair steps being included. That is once around. His usual day calls for five full trips and two shorter trips, and he is a master of the art of kindliness and consideration. He can "pass the time of day," receive or give a merry jest, or move so quietly in and out as to offer no interruption of any conference or conversation.

Milton's beloved line, "They also serve who only stand and wait," finds its antithesis in Mr. Oaks, for he surely serves who only comes and goes. And, on Sundays he runs still other errands in the

Master's service, assisting with the program of gospel music in various places. The dispenser of so much blessing, may God's blessing rest upon him!

## THE PASSING AWAY OF W. A. HILLIS

Word has come to us that on Thursday, November 20, W. A. Hillis, formerly one of our field representatives, was called into the presence of the King. His death took place in his Los Angeles home. His daughter, Joy, in a recent letter stated that her father had been ill for five or more weeks. He had a severe heart attack just twenty-four hours before the end came.

The Lord had granted to him a life full of years, for he had reached his three-score and ten. The chapters of the book containing the toils of the day and the burdens of life had come to a close, so he departed to be with Christ, which we know is "very far better." Like Barnabas, our Brother Hillis might truly be called "a son of consolation." To him were gathered the weary, the distressed, those who found life's pathway thorny; in fact, all who were in any trouble came and were comforted. The world is richer because he has been here.—Archibald R. Wright.

## EXTENDING BENEFITS

The Extension Department is precisely what its name indicates it to be. Through its many activities the benefits of Bible exposition, doctrinal study, and evangelism are extended to far regions of the United States, and frequently into Canada.

A recent report indicates the scope of its endeavors in one year. Different meetings promoted, Bible conferences, and evangelistic campaigns numbered 140. There were 3,004 individual meetings addressed. Professed conversions numbered 2,579. The total attendance at the meetings was in excess of 400,000. The mission of the Extension Department as an adjunct to "headquarters" is shown in the fact that 190 names of prospective students for the Day School, and 317 names for Correspondence School courses were listed. Other interesting facts appear in the report.

This arm of Institute life should have an abiding place in the prayers of all friends of the Institute.

## "GROUP TWO" REUNION

"Group Two" with the designation applied to a band of practical work students of the Evening School, 1921 to 1923. This group met every Tuesday evening at 6:10 in the Auditorium. Several of the members of the group afterward entered the Day School classes and were graduated.

An event long planned took place in the home of Ruth Utley 4132 N. Mozart St., Chicago, on October 8—a reunion gathering of this group. The return of Fred Lasse from Africa, where he had done missionary service for five years under the Africa Inland Mission in the Belgian Congo, was the occasion of the gathering at this time. Reminiscence and the recounting of God's manifold mercies gave much joy to the company. It was noted that eighty per cent of the original group members are in active and effective Christian service.

Fifteen members of the original group were present, eight were absent. Those present who were graduated from M. B. I. were: Fred Lasse '24, LeRoy P. Flynn '26, Edith Flynn '26, Dorothy Steadman '27, Reuben H. Lindstrom '25, and Arthur Gathman '24. Others present were: David E. Pearson, M. B. Nagle '29 Herbert Haverkamp '26, Grace Moore, Marie Custerer Gastanien, Frieda Lindstrom, Martha Erickson, Ellen Erickson '23, Ruth Utley.

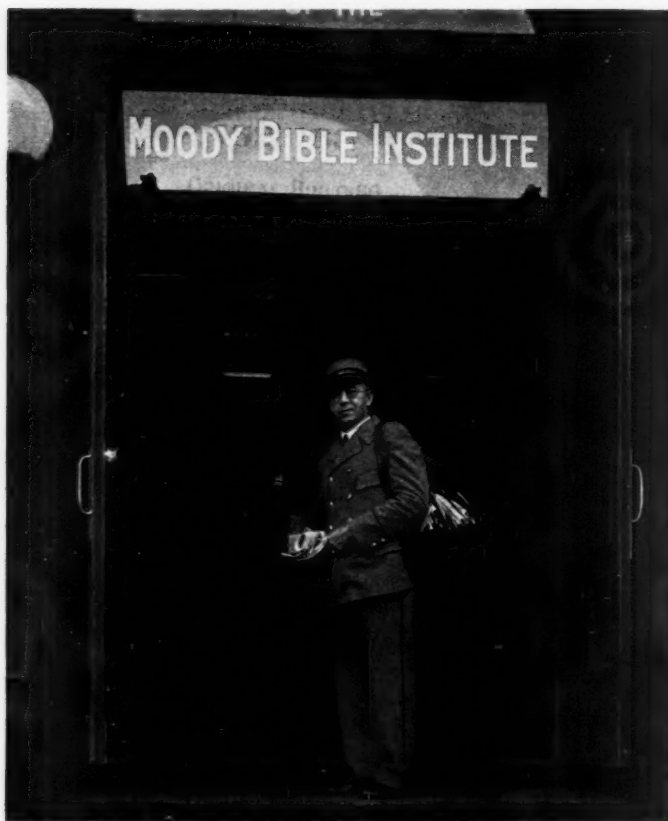
## STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

Marguerite Mizell '28, writes from the Southern Presbyterian Mission, Taichow, Kiangsu, via Chinkiang, China, that they "are enjoying peace and safety and the friendliness of the people." "However," she continues, "when you do hear and read of some of the terrible things happening over here, please pray for us the petition of the apostles: 'And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.'"

George A. Bates '29, began his work as pastor of the First Baptist Church,

Moody Bible Institute Monthly



Guy Oaks, the Man of Many Steps



Spencer, Ohio, December 7. The announcement of his recent marriage appears in another column.

Ralph T. Davis '18, Aba Congo Belge, Africa, reports an interesting encounter with two buffaloes while riding his motorcycle on a jungle path late one night. He narrowly missed being thrown into a ditch, but maneuvered his "bike" at about forty miles an hour—too fast for the jungle "cows."

Charles F. Hummel '12, Zagon, Jos, Nigeria, Africa, writes of the rigid requirements laid upon Christian natives before they are accepted for baptism: "Twelve months clear standing as a Christian; ability to read the Scriptures in the vernacular; a monogamist with intention to continue so; a renouncing of all pagan evil customs; total abstinence from beer and tobacco; a clearly maintained Christian and moral character for twelve months; freedom from debt; an intelligent knowledge of saving grace; ability to answer a number of representative questions on vital Christian doctrines."

A late issue of the *Presbyterian Advance* states that A. F. Broman '25, was ordained by the Winona Presbytery at its recent meeting in Austin, Minn.

James Edward Congdon, D. D., '95, is pastor of the Englewood Presbyterian Church, which last year had the largest number of accessions on profession of faith in the presbytery. The General Assembly Minutes show that only seven churches among the 9,327 received more members on profession than the Englewood Church. Dr. Congdon says that this evangelistic achievement may be attributed almost wholly to the fine co-operative work of the church's Committees on Visitation and Personal Work, who went out night after night visiting the homes of Sunday School children and others.

Rev. W. E. Sampson '26, after devoting two years and nine months to a fruitful pastorate at Texon, Tex., on September 21 assumed the pastorate of the First Baptist Church, Harvey, Ill. He succeeds Rev. W. H. Peebles '12, who devoted eleven years to this field. The Texon work was a mission enterprise sustained by the Big Lake Oil Company which recognized the value of Christian influences among its employees. Mr. Sampson established three preaching points, held seven revivals, and enlarged church accommodations for a growing Sunday School. He and Mrs. Sampson have been warmly received in their new field of service.

Roy Shaffer '21, and Mrs. Shaffer (Ruth H. Thiers '20), report the recovery of their children from sickness which makes possible their return to Africa under the Africa Inland Mission. It is reported from the Brooklyn headquarters of the mission board that they were to take ship November 28.

Emma Mathys '29, sailed for Africa on November 28, to serve under the Africa Inland Mission. Following her graduation, Miss Mathys served in the office of the Business Manager at the Institute. Her going will be attended by the prayers of many devoted friends.

Rev. W. H. Peebles '12, 15407 Loomis Ave., Harvey, Ill., concluded eleven years of service with the First Baptist Church

of Harvey, and has been succeeded in the pastorate by Rev. W. E. Sampson '26. Mr. Peebles lived through pioneering days with this organization, and saw it grow to a membership of 290, of whom 150 were received by baptism. A fine church building was erected, giving the best Sunday School equipment in the community. A number of young people from this church are preparing for the ministry or the mission field. Mr. Peebles is at present serving the Epiphany Baptist Church of Chicago, having entered upon this work in October.

Rev. William H. Swann '12, Route 1, Oak Ridge, Mo., reports that he was ordained a deacon at the last session of the St. Louis Conference of the Methodist Episcopal Church, and has been assigned for a second year to his present charge where the past year has proven fruitful both in the spiritualizing of the church and in the conversion of the unsaved. He requests the prayers of his friends, and testifies to an abiding affection for the Institute.

Carl E. Anderson '27, at the present time a senior in Wheaton College, in association with a small group of fellow-students, has organized the Scripture Distribution Society. Its chief objective is to make thorough distribution of Gospels and other Scripture portions among the crowds who congregate for college and high school athletic events. During a five-week period of the society's autumn activities, over 35,000 Gospels were distributed at the more important football games of high schools and colleges within a radius of thirty miles of Wheaton.

Rev. J. J. Esau '26, and Mrs. Esau (Elvira Augsburg '24), Bluffton, Ohio, were recent visitors at the Institute. Until recently they have served in a three-year pastorate at Spencerville, Ohio, but are at present engaged in evangelistic work. Mr. Esau is a living witness to the abounding grace of God to meet the needs of one who has suffered the loss of physical vision.

#### BORN

To W. M. Mantaño and Mrs. Mantaño (Esther B. Piper '26), a daughter, October 3, Lima, Peru, S. A.

To Harold R. Cook '26 and Mrs. Cook (Florence S. Hosie '27), a son, Harold Dale, October 7, Casupano, Venezuela, South America.

To T. Leonard Lewis '27 and Mrs. Lewis, a daughter, Grace Elaine, October 7, Chicago, Ill. Mrs. Lewis was formerly employed in the MOODY MONTHLY office.

#### MARRIED

George A. Bates '29, and Freda Haines '29, August 28, Canonsburg, Pa.

#### AT REST

Mrs. Alfred Hammond Olsen (Alice Dude '25) entered into rest at Luchow, Sze, China, September 1, stricken by spinal meningitis. Her missionary service was under direction of the China Inland Mission Board.

Errold G. Bahl, husband of Gladys Ruckman '25, met death in an automobile accident in St. Louis, Mo., October 25. He was an air pilot for the Union Electric Light and Power Co., of St. Louis. Burial was at Erie, Pa.

Harriet B. Riggs '18, after a brief illness from pneumonia, ceased from earthly toil on November 11, at her home in Los Angeles, Calif. She had served for some years as a Bible woman for the Bible Institute of Los Angeles.

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was the first Christian  
martyr?  
were the Samaritans?



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## RADIO STATION

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### THE "FOLLOW-UP"

One of the scripture verses which has a place on the cornerstone of the W-M-B-I transmitter at Addison, Ill., is Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God has wondrously kept the promise contained in this verse in connection with the radio ministry, and many listening to the words of the gospel over the air have come to know the Lord Jesus Christ as Saviour.

There are others who hearing the simple gospel message for the first time, find it so new and so far beyond that which they have ever conceived as a basis of eternal salvation, that it seems too good to be true. In a maze of conflicting emotions, they call upon the Radio Department to send someone to talk with them that the way of life may be explained more perfectly.

While the Radio Department does not have anyone regularly assigned to follow-up work of this kind, a way has been provided through the co-operation of the Practical Work office, of which Rev. Oscar Lowry is the director. Experienced men and women are selected from the large student body of the Day and Evening Schools of the Institute for this personal work. Then, too, the business staff, faculty, and employees of the Institute, numbering several hundred, include some who have had many years of experience in dealing with anxious inquirers. This Institute family is also solicited and renders much help along this line.

Some most interesting and rather remarkable cases have come before this "clinic" for observation and investigation:

Sometime ago a letter was received from a friend on the west side of Chicago who said, "I have listened to your 'shut-in program' for some time. About three weeks ago the song 'Precious Hiding Place' was sung, and since then I have not had any rest or peace of mind. I cannot sleep. I know that the Lord is dealing with me. I wish you could send me some of God's Word so that I might find salvation. My husband is not saved. If I might be saved, he also would be." This letter was immediately dispatched to the Practical Work office, where an experienced woman student was assigned to make the call. The report came back to the Radio Department as follows, "Miss \_\_\_\_\_ made this call and had the privilege of leading her definitely to the Lord. Mrs. \_\_\_\_\_ is coming to the Radio Rally. Miss \_\_\_\_\_ will keep in touch with her as often as she can."

A friend in the Chicago district phoned to the Radio Department and asked prayer for her sister and family, mentioning especially their spiritual need. She also expressed a desire that someone would make

a personal call on her sister, who has three children, one of whom is crippled from infantile paralysis. A student was assigned to this call and went to see the sister. The report has reached the Radio Department that she has accepted the Lord Jesus as her Saviour and that the student who made the call will follow up this visit. The friend who accepted the Lord did not have a Bible, so the Practical Work office has presented her with a copy. This was possible because some Bibles have been sent by listeners to the Radio Department, for this purpose.

A friend in the Chicago district who had been a member of Mrs. McCord's Radio School of the Bible class, recently came into the assurance of her salvation through Mrs. McCord's ministry. She had been unable to find a church home near her residence and because of her unsaved husband and financial needs in the family, she became rather discouraged and needed the personal touch of a friend and spiritual adviser. She was deeply concerned for the salvation of her husband and children. The Practical Work office again responded to this call for help and dispatched one of the students to make the visit. She found the friend showing real evidence of having been born again and of growing in grace. Words of advice and encouragement were given, and more recent reports indicate that this friend has been definitely engaged in giving assistance, both spiritual and material, to others who need it.

Personal visits have been necessary for pointing anxious believers to the grounds of their assurance of salvation. Many who have previously dared only hope that they were saved have come into the blessed assurance of eternal life. There have been personal interviews with people in hospitals whose names have been referred to the Radio Department by friends and relatives in other cities. Upon listening in to the programs their solicitude for their loved ones have led them to ask some of the Institute workers to call. There have been cases of girls and women who have been lost to their families, and who have been discovered in the depths of sin and degradation through personal investigation of Institute friends and former students in other cities.

One of the most active and most blessed phases of the ministry in this connection has been the personal visitation of Rev. R. R. Gyles, Chicago representative of the Bureau of Maintenance. He has been devoting practically his entire time to calling upon radio friends. Numerous have been the reports of blessing which has come into many, many homes through his kindly interest and timely visitation, and the Radio Department, as well as the entire Institute, owes a great deal, under God, to his untiring and faithful service. He has ministered at the bedside of radio friends who are on the brink of eternity,

has given counsel and advice to many an anxious man and woman, and has been the counselor in material as well as spiritual things to many a lonely listener. Eternity alone will reveal the far-reaching results of his ministry.

### "FAMILIAR VOICES"

The Familiar Voice column this month includes the names and likenesses of two Institute students, who, during their days of study, have regularly and faithfully assisted in the radio ministry.

C. D. Mauzy, whose home is in Gillespie, Ill., has been heard frequently over the air in vocal solo work. His rich, clear, tenor voice, has been used of the Lord on many occasions to carry the message of the gospel in song to listening hearts. Mr.



C. D. Mauzy

Mauzy was a coal miner by trade, and hearing the call of the Lord to Christian service, came to the Institute for study and preparation. During his student days, he was choir director of the Central Baptist Church at Gary, Ind., and also assisted in evangelistic meetings in various places. After graduating from the Music Course of the Institute he plans to enter the evangelistic field.

Miss Mildred M. Herbold came to the Institute from Tulsa, Okla., and has been training in the General and Missionary Courses of the Institute. She has been heard regularly over W-M-B-I in vocal solo and duet work, as well as with the W-M-B-I Ensemble. Her deep contralto voice has rendered blessed service whether in individual or ensemble work. Miss Herbold has had experience in church work as a pianist and young people's worker, and is planning, after finishing her training, to take up some form of active Christian service.



Mildred M. Herbold

One of the great blessings which comes to the radio staff in its close contact with these consecrated young men and women who serve the Radio Department while training at the Institute, is that they leave a trail of blessing, not only to the Institute faculty and staff, but to countless listeners who are helped and encouraged by their service over the air.

### RADIO SCHOOL OF THE BIBLE

More than 2,500 students have been regularly enrolled in the Radio School of the Bible during its brief history. The fall term, which has just closed, encourages us to anticipate a very large enrollment for the winter term, beginning January 15 and 16. Four courses are offered.

Mrs. McCord, who has been addressing the radio audience since the early

Moody Bible Institute Monthly

days of W-M-B-I, will have an entirely new subject: The Jew, the Gentile, and the Church of God. There will be fourteen lectures based on Dr. Scofield's widely known book *Rightly Dividing the Word of Truth*. Students enrolling in her course will receive a copy of this book as well as a large chart by Mrs. O. T. Graham, of Oklahoma, entitled "The Links of Time."

Kenneth S. Wuest will teach Dr. Gray's well known Synthetic Bible Study Course on Thursdays at 2 P. M. Mr. Wuest will be recalled for his previous courses on the radio, and by students who have heard him in his classes throughout the country under the Extension Department. Students enrolled in this course will receive section one of Dr. Gray's Synthetic Bible Study Course.

W. Taylor Joyce will begin a new course on the Fundamentals of Christian Faith. There will be fourteen lectures on the vital teachings of the Holy Scriptures, of God, of man, and sin. This will be especially helpful to new believers and those seeking to be grounded in the faith. A very attractive forty-page textbook, section one of the Fundamentals of Christian Faith Course, will be mailed to each student enrolling in this course.

The new Radio School class hour on Friday nights from 11 to 12 o'clock, immediately preceding the midnight hour, we believe will be greatly welcomed. Many listeners engaged at other times, as well as those at a greater distance, will enjoy this new hour. Mr. Joyce will repeat the lectures given at the 3 o'clock hour on Friday.

The fee for each course is \$1.00, and the textbook is received by all who enroll. A handsomely engrossed certificate, 8 1/2 x 11 inches, suitable for framing, will be received by all completing the course. Why not enroll at once? Hundreds tell of salvation, new purposes to live for God, new ambitions to serve Him, and of answered prayer. Write today indicating the courses of your choice, enclosing the fee for each course, and the study material will be mailed at once.

2

#### ANNOUNCER'S DESK Wendell P. Loveless



We have recently made a test of the reception of our 11:00 to 12:00 P. M. hours on Monday and Tuesday evenings, and clear reception has been reported from the following states and provinces of Canada, as well as more distant points:

Alabama, Arizona, California, Colorado, Florida, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massa-

chusetts, Michigan, Missouri, Minnesota, Montana, Nebraska, Nevada, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Texas, Tennessee, Virginia, Washington, West Virginia, Wisconsin, Wyoming, Canal Zone, British Columbia, Manitoba, Ontario, Saskatchewan, Quebec.

A recent survey of between three and four hundred students of the Day and Evening Schools of the Institute, reveals the fact that approximately ten per cent of them became interested in coming here for training through hearing of the work over W-M-B-A. We praise God for this additional feature of the radio ministry.

#### D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from November 1 to 30, 1930, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	2	\$ 5.40
General Missions .....	7	36.00
Hospital .....	230	908.97
India .....	3	21.00
Latin America .....	2	6.00
Life Saving .....	3	3.00
Lodging House .....	1	1.00
Lumber Camp .....	4	7.00
Mountain .....	523	2,425.34
Pioneer .....	5	13.00
Prison .....	293	1,146.70
Railroad .....	1	1.25
Seamen .....	1	5.00
Free Tract .....	5	3.06

#### FREE GRANTS OF BOOKS

Literature was sent on account of Book Funds from November 1 to 29, 1930, inclusive:

**Africa Book Fund:** 5 shipments: 98 Colportage Library books, 200 Evangel Booklets, 120 tracts.

**Fire Station Book Fund:** 2 shipments to 2 states: 108 Evangel Booklets, 101 Pocket Treasuries.

**Free Tract Fund:** 6 shipments to 6 states, 1 shipment to Canada: 1,990 tracts.

**Hospital Book Fund:** 68 shipments to 31 states, 3 shipments to Canada: 2,169 Colportage Library books, 1,640 Gospels of John, 2,478 Evangel Booklets, 2,673 Pocket Treasuries, 9,173 tracts.

**General Mission Fields Book Fund:** 4 shipments to the Philippine Islands, 7 shipments to 6 foreign countries: 158 Colportage Library books, 51 Gospels of John, 99 Evangel Booklets, 131 Pocket Treasuries, 3,320 tracts.

**India Book Fund:** 5 shipments: 66 Colportage Library books, 145 Evangel Booklets, 25 Pocket Treasuries.

**Latin America Book Fund:** 1 shipment to 1 state, 3 shipments to Porto Rico, 13 shipments to 7 foreign countries: 1,349 Colportage Library books, 1,496 Evangel Booklets, 4,200 tracts.

**Lumber Camp Book Fund:** 3 shipments to 3 states: 40 Colportage Library books, 500 Gospels of John, 82 Evangel Booklets, 40 Pocket Treasuries, 180 tracts.

**Mountain Book Fund:** 577 shipments to 9 states: 3,368 Colportage Library books, 4,840 Gospels of John, 3,611 Evangel Booklets, 5,786 Pocket Treasuries, 7,135 tracts, 940 Testaments, 50 Bible Alphabet and Memory Work booklets.

**Pioneer Book Fund:** 13 shipments to 11 states, 6 shipments to Canada: 336 Colportage Library books, 100 Gospels of John, 441 Evangel Booklets, 160 Pocket Treasuries, 840 tracts, 50 Testaments.

**Prison Book Fund:** 60 shipments to 28 states, 2 shipments to Canada: 1,640 Colportage Library books, 1,485 Gospels of John, 1,832 Evangel Booklets, 1,965 Pocket Treasuries, 5,809 tracts, 19 Testaments.

**Seamen's Book Fund:** 1 shipment to 1 foreign country: 6 Colportage Library books.

The total amount sent out on the above Book Funds is as follows: 730 shipments to 41 states, 4 shipments to the Philippine Islands, 3 shipments to Porto Rico, 12 shipments to Canada, 31 shipments to the following foreign countries: Africa, Argentina, Belgium, British West Indies, Canary Islands, China, Dominican Republic, Egypt, France, Honduras, India, Italy, Mexico, Nicaragua, Venezuela and Wales: 9,230 Colportage Library books, 10,492 Evangel Booklets, 8,616 Gospels of John, 10,881 Pocket Treasuries, 32,767 tracts, 1,009 Testaments, 50 Bible Alphabet and Memory Work booklets.

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January, 1931



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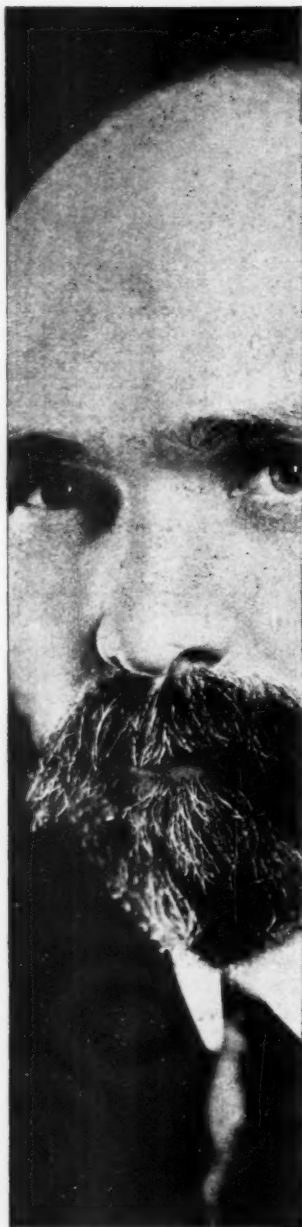
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Address

City  State

This valuable booklet can not be sent to children.



Source: *Journal of the American Statistical Association*, 93(463), 1303-1312.